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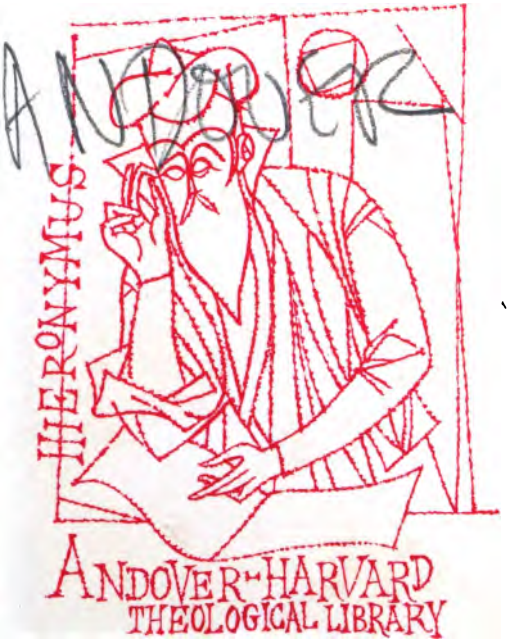
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LETTERS

ON

MISSIONS,

ADDRESSED

TO THE PROTESTANT MINISTERS

OF THE

BRITISH CHURCHES.

BY MELVILLE HORNE,
LATE CHAPLAIN OF SIERRA LEONE, IN AFRICA.

Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things. PHILIP. IV. 8.

Published for the Society of Inquiry respecting Missions.

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ADVERTISEMENT.

THESE letters have proved too acceptable to the christian public to require any further recommendation. They have passed through many editions in England, and two in America. They are now out of print. The Publishers are happy to gratify the friends of Missions by presenting them with a new edition. The Author's preface, and all the Letters are retained *entire*. Some paragraphs may not seem appropriate to the *American* churches; but justice to the author, and a regard to the merit of the work, forbid any mutilation.

These letters have been eminently instrumental in exciting that lively interest in the cause of Missions, the effects

of which are so visible at the present day.

The author is now actively engaged in promoting the great cause, which he here advocates with such ability and eloquence.

It is hoped, that the perusal of these letters will lead Christians to become more interested in the salvation of the *perishing heathen.*

PREFACE.

Together with these Letters, I beg leave to lay before my readers some account of the steps by which I was induced to write them, and to solicit the exercise of candor and indulgence to their Author.

I had gone to Sierra Leone with the hope of doing something towards the establishment of a Mission to the natives; and, after a residence of fourteen months, I returned to England, from a conviction that I could not effect my purpose. I am fully of opinion that Missions would succeed in those parts, if they were taken up with proper spirit, and conducted in a proper manner. The natives are friendly and tractable, and appear desirous of information in religion as well as in letters. The lives and properties of Missionaries would be safe. The *necessaries* of life would be found plentiful and cheap; and European accommodations (as far as it is

compatible with such an undertaking) might be procured at Free-Town, Bence Island, or from the ships which trade in that river. Independent of other unpleasant things, which apply pretty generally to all Missions, I know nothing peculiar as objectionable to African Missions, but the matter of health. The insalubrity of the climate has indeed been much exaggerated, but it will ever remain an incontestible truth, that the children of the North do not generally enjoy health and longevity under the line. Perhaps the heat of Bengal may be greater than that of Sierra Leone; but until the last place be brought into the same state of cultivation as the first, it will not be found so healthy. Great improvements are daily making at Free Town, and the benefits, which result from them, in respect of health, are already felt in the colony. But African Missionaries cannot enjoy the advantages of Free Town. They must, I conceive, become inhabitants of the native villages, and as those villages seldom contain more than sixty or eighty adults, I should suppose, that, to effect the conversion of the natives, Missionaries must become itinerant, as well as stationary: so that they will be obliged to take the country as it is. Whether any gentleman will

come forward to countenance Missions there, or whether Christian Ministers of any denomination will embark in the undertaking, time must determine.

I said I returned to England from a conviction that I could not effect my purpose—this requires explanation. I could not persuade myself to take a sickly, delicate woman and young children, and place them in an African wood, where I must leave them for one half of my time, while I was engaged in rambling from village to village. Acquainted as I am with their health and habits, I could hardly indulge a rational hope of their being able to support the hardships of such a life for many months. Had I considered this point well, I had never gone to Sierra Leone; but, misled by my partial attachments, I hoped what I wished, rather than what I had reason to expect. I hoped I might unite the chaplainship of Free Town with my Missionary pursuits, and by that means reconcile the duty I owed to my family, by providing them needful accommodations, with that duty I owed to God, in propagating his truth. But I had soon reason to see that my hopes, in that respect, were unfounded and chimerical.—Whether this reason for my return will be thought satisfactory

by others I do not know; but it is so to my own conscience. This, as far as I know myself, was my *principal* reason for relinquishing the undertaking; for though I had other reasons of considerable weight, which concurred to influence my conduct, yet I believe such is my predilection for the service, that, had I been a single man, I should have persisted in my purpose notwithstanding all the remonstrances of my judgment. The reasons I refer to are the following. The more I considered the nature of a Mission, especially in a country like Africa, where the tribes are thinly scattered, the more I was convinced that very little was to be done by one man, or even by three or four men. As a minister of the establishment I did not dare hope to find ministers to act with me. If in this I have wronged the church to which I belong I am ready to ask pardon; and shall rejoice to find facts to disprove my judgment, and to shame my temerity. Whether other Missionaries would be sent there, with whom I could act in unison was very problematical. From the small sample I had of the hardships and sufferings of such an undertaking, I had room to entertain a very serious doubt whether I had piety and strength of mind for a Mission. The united force of all these reasons determined my judgment,

and, perhaps, ever will determine it, to decline all personal engagement in the service.

If my readers are curious to know, whether I did nothing in Africa as a Missionary, I am sorry that a regard for truth obliges me to answer, *nothing* but preach one single sermon, by means of an interpreter. If they still inquire, but could you do no more? I confess ingenuously, I might have done more than I did; but nothing like what those, who are unacquainted with my situation there may expect I ought to have done. I had gone out with a full determination to spend some months at King Naimbanna's town, which is on a small island about ten miles from Free Town, and I had every reason to promise myself all kindness and encouragement from that worthy old man. But it was four months before my Colleague joined me, and set me at liberty from the restraints of the colonial chaplainship. At this critical time, when I was preparing to go to Robanna, the king was sinking under a malady which in a few weeks carried him off. His town then became the seat of barbarous riot for two or three months, while the King's Cry, or funeral rites were celebrated; and, not many weeks after, my Colleague was called to the West Indies, when my duty in the Colony,

finally excluded the possibility of reaching any time among the natives. I might have preached a dozen or twenty sermons in the same way I preached the first, and my reason for not doing so, is not much to my honour. The truth is, I saw I could not carry my point—I felt I had acted precipitately—I charged myself with folly and vanity—I lamented having left my Parish in England—and having placed myself in a situation to which, I began to think, divine providence had never called me—I had struggled through much opposition—suffered some reproach—and had staked all I had to stake, on an engagement of which I could make little or nothing—and I anticipated every reproach and censure I was to suffer, when I returned to England. My spirits were broken, sleep and appetite forsook me, and my health suffered infinitely more from the exercises of my mind, than it did from the influence of climate, and from disease. Not being able to do what I wished hindered me incapable of doing what was really in my power. It should be observed that preaching four or five times a week in the colony, was some labor; and that as in the last few months the rains and a smart fever impeded my activity, so for the first four months after my arrival,

I could find no place to lay my head ashore, and my confinement on ship board was not favorable to my missionary pursuit.

Unsuccessful in my own attempts, I could not divest myself of the interest I took in Missions; nor could I conceive that the failure of a hundred attempts of the kind ought to discourage Christians from obeying the plain commands of Christ, and discharging a duty, which would be obligatory so long as there were heathens in the world. The subject appeared to me to sleep in obscurity. I perceived there were reasons why ministers declined calling general attention to it. One of the first things a man would hear, who should write to engage others in Missions, is, Why do you not engage in Missions yourself? He would find much to censure and little to commend; and we all know the inevitable consequence—*retaliation*. If he meant reproof should be effectual, he must press it home; and when that reproof came addressed to the Ministers of Christ, he could not avoid some appearance of arrogance and self-opinion. Nevertheless, I thought it ought to be done by somebody; and as I had gone so far, I was willing to go a little farther. I had suffered something, and I determined, whatever the con-

sequences might be of laying the subject before the world, I would meet them, rather than leave any thing undone which I could do to serve the Heathen. I therefore wrote these letters before I left Africa, and after much hesitation, and being often ready to throw them in the fire, they are now printed. Since they came from the press, I have had an opportunity of collecting the opinions of several friends, some of which were of a nature so far from flattering and pleasant to my feelings, that I immediately stopped the sale of them, and have deliberated earnestly whether I should not consign them to oblivion. But after continuing some days in a state of painful suspense, I determined to venture them into the world, only cancelling the first preface and substituting another, in which I would endeavour to support my claim to be treated with candor, ingenuously confess what I conceive to be the fault of my book, and promise, if I lived to make a second edition, to strike out, or correct every passage which I can deem as really objectionable.

That I have failed, in some respects, in writing these Letters I can easily believe. I ventured on no easy task; and it might well have exercised the humility, meekness, courage, and

wisdom of the most aged and experienced ministers, to have delivered the truths I have done, in such a manner as not to expose himself to reproach on one or other quarter. What I thought truth in my secret soul, I have avowed openly on the house-top, without reserve, and without palliation. But accustomed to receive the most mortifying truth myself, I have not been sufficiently careful to recommend it to my readers by softening the severity of her aspect. Occupied wholly with the importance and dignity of the subject, I have neglected to conciliate that esteem for the writer, which seems necessary to gain attention to the subject itself. The subject unhappily called for severe censure, and I was more warmly interested in it than on any other which could have employed my pen. I feared lenient applications would defeat my purpose in writing, and in bending all my strength to enforce what I had to advance, and to be felt as well as read, I may have been betrayed into a degree of asperity, which carries in it an air of self-importance, and of disrespect to my brethren in the ministry. On a favourite subject I may have played the egotist. Having never before used my pen in this way, I have derived no aid from those decencies of

address, to which he is accustomed, who is practised in the habit of writing. That I have been in any degree actuated by malice I am not conscious; and, for a moment, to degrade and vilify the servants of Christ, was as far from my intention as to blaspheme Him they serve. If I have pained any worthy mind, but especially if I have injured religion and her Ministers, I shall not only lament it as my misfortune, but in the presence of God confess it as my sin, with shame and sorrow. Having meant well, shall never justify me to myself for having expressed my good intentions with improper language, and in an improper spirit. I wish the rhapsodical address to Europe in the Eighth Letter had been exchanged for a few strong facts and plain arguments. I wish the last few sentences of my censures on the East India Company had been expunged from my Seventh Letter, as petulant and irritating. I wish the sneer of the Infidel in the last Letter, and the manner of addressing myself to Ministers, had been wholly expunged, or so corrected as not to expose myself to be mistaken. I wish I had softened several other strong touches of my pen, and that the whole book breathed more affection, and had less spirit. But were I to write the

whole over again, I fear while I corrected one fault I should commit another. Indeed, if the severest censure that has been passed on my letters be just, they ought to be destroyed; for should I write them ten times over, they will always have stamped upon them the characters of my own mind. If vanity be their prominent feature, I shall not easily learn to be meek and lowly in heart; and until I can regenerate myself entirely, whatever I write will have one or other disgusting feature of the man of sin. But whatever the sentiments of good men may be of me and my poor performance, I promise to labour to conform to them; for it will be safer to stand by their opinion than by my own.

I hope the ingenuousness of this preface may claim some indulgence; but, if to the trifling sorrows I have already experienced in a fruitless attempt to serve poor heathen, this last effort on their behalf, instead of producing active commiseration for them, shall only draw upon myself censure and contempt, I will see the hand of heaven, and if I cannot add to the zeal of my brethren, I will endeavour to avail myself of every help they afford me to cultivate my own humility. But before I take my leave, may I not submit to such of my readers as fear

God the following queries? Can a fleeting mote, like me, obscure the sun? Shall my faults call more loudly for censure, than the miseries of millions call for your pity and relief? Should the cause of Christ be implicated with the defects of a character like mine? Will gold become dross in the hand of a shoeblack, or one truth in this book be falsified because it is written by my pen?

Before I conclude, I beg leave to present my tribute of the general approbation due to the Rev. Mr. Carey, a Minister of the Particular Baptists, for publishing two years ago, "An Inquiry into the Obligation of Christians to use means for the Conversion of the Heathen." I recommend the perusal of this treatise to my readers; and, if it may operate as an inducement with them to comply with my request, I have the pleasure to assure them, that gentleman has given to his precepts the force of example, by actually embarking in a Mission to India.

LETTERS

ON

MISSIONS.

LETTER I.

TO THE PROTESTANT MINISTERS OF THE BRITISH CHURCHES.

Fathers and Brethren in the Gospel Ministry,

From the pulpit, and from the press, we frequently hear loud calls on Christians to respect the interests of their several churches. One while, we, of the Establishment, turn the attention of our brethren to the alarming progress of dissenters, and exhort each other to a skilful opposition against sectaries. Another while, dissenters rouse the languid zeal of their people, descanting on the excellence of

their own modes of faith and worship, and indulging vehement invective against the avarice, the sloth, and the lordliness of Episcopalians. We talk of the *Interests of the Establishment, the Dissenting Cause, the Baptist and Independent Interest, the Methodist Cause,* and the like, until we lose sight of the *Christian Cause, the common interest* of mankind, and the diligent, peaceable service of our Master. Thus do we forsake the sublime of religion, sink into the meanness of partizans, and inspire our flocks with a fierce, sectarian zeal. We first baptize our secular interests and evil tempers into the name of the disinterested and lowly Jesus; and then contend for them, with as much warmth and pertinacity, as though they involved our salvation. Is not this to fight for Barabbas, and to crucify Jesus?

While we are engaged after this goodly sort, infidelity increases, immoralities are multiplied, the spirit of the world domineers in the churches, and its pomps and vanities insult the standard of the cross. While the ministers of Christ sleep, and indulge their ease; while they sacrifice to the graces and muses; while they aspire to the reputation of polite learning, or profound science; while they toil in philosoph-

ical research, or in planting and watering the tree of civil liberty, our adversary sleeps not. With unwearied vigilance, he makes head against the kingdom of Christ; and, not content with possessing his own dominions in peace, he wars on the little territory of Jesus, makes bold inroads into the heart of Christendom, and strives to dispossess us of what we have won from his empire, by the labor of ages, and with the blood of an army of martyrs.*

But a few years have elapsed, since a learned Englishman entered upon a calculation to shew, that, were the habitable world divided into thirty parts, nineteen would be claimed by the Heathen, six would fall to the Mahometan, and five only would remain to be apportioned among the divided followers of the catholic Jesus. Whether this calculation be strictly accurate is of trivial consequence; but we must all be deeply affected by the lamentable view of human nature which it affords us. Alas! if every sincere Christian may say, with the Psalmist, *My heart teaweth me the wickedness of the ungodly;* and, if to this, he may add, as we all allow he may, My own house,

* The present state of France strongly proves the assertion.

my own favorite sect, my own privileged country, and the Christian church, give such testimony to the extensive sovereignty exercised by the god of this world, To what conclusion are we led with respect to the religious state of the Heathen and Mahometan nations?

The conclusion is obvious: if the nature of man be essentially the same, in every age and climate; and, if the Christian religion be true, the people, who have not our advantages, must greatly suffer from the want of them; and bad as Christendom is, the Heathen world must be much worse, being sunk more deeply than ourselves in *positive* ignorance and vice. If this mode of reasoning be thought exceptionable, I appeal to matter of fact, as far as we are acquainted with it, by those who have visited foreign parts, and have given us a candid account of the manners of their inhabitants. Should a more elaborate proof be required, it cannot be called for by any man to whom these letters are addressed. Christian ministers are too well acquainted with the grand, exclusive privileges of Christianity, to admit a doubt of what I assert. Whatever sentiments, reverend brethren, may be entertained by others on this subject, you cannot be ungrateful for the blessings of rev-

citizen; and, while you rejoice in those blessings, you must have a benevolent desire to communicate them to a people, *who know not the only true God and Jesus Christ, whom he hath sent.*

When we consider this deep spiritual poverty of a major part of our fellow men, we are admonished, that it becomes us to do something for their relief. On this we seem agreed; but, I am sorry to remark, that we agree, more generally, to neglect our duty, than to acknowledge its obligation. Satisfied with the cold approbation of a duty, which it is impossible for us not to feel, we dismiss prospects of wretchedness too oppressive for our faith and love; and console ourselves with the unintelligible hope, that the Almighty will execute somehow, and at sometime, by worthier hands, a work too great, and too dangerous, for us little men.

Fathers, Brethren, Ministers of Christ, in the presence of God, I charge you—I charge myself with betraying the grand interests of our Master, by refusing to propagate his gospel. I charge you with the habitual, open violation of Christ's command, *Go, preach the gospel to every creature.* I charge you with the unspeakable guilt of burying in a napkin, those un-

searchable riches, which the Apostle St. Paul thought it the honor of his life to preach to the Gentiles. Lastly, I charge you with doing this without shame, without remorse, and, almost without an effort to do the contrary. These, reverend brethren, are heavy charges; but I shall not find it difficult to avoid the punishment of a calumniator, by substantiating them in the progress of these letters, which have for their object the spread of the Gospel, and the salvation of the Heathen.

To this object, therefore, I solicit your attention. And, by the mercies of God, I beseech you—by the blood of Jesus, and by our common hope, grant me a patient hearing. Suffer not my obscurity to operate as a prejudice against the cause I plead. I neither deprecate your censure, nor dare I despise it. But permit me to hope, that no infelicities of style, nor defect of genius, nor of judgment, with which the subject is proposed, may be allowed to obscure its splendor, or detract from its worth. Would to God that some one among you, whose name is venerable among the churches, had stepped forward to save me from the odium of this address! But since you, who have characters to lose, do not care to hazard them

by becoming reprovers in the midst of your brethren, allow me, who am without a name, to aspire to the honor of incurring censure for telling truths, which none of us like to hear, or wish to believe; and for telling them, with that plainness which they require.

When I consider, on the one hand, the promise and faithfulness of God, who cannot lie, and, on the other, the noble cause I espouse, I am animated with strong confidence and hope. I come forward, not as a sectary, nor as the leader of a sect. I am not encumbered with polemic armor nor heated with polemic zeal. It is not a question in science, politics, or morals, which I lay before you. The subject I assert involves the honor of our religion, the sincerity of her ministers, the glory of Christ, and the best interests of men. The delegation I pretend to is authoritative; and I am justified in speaking, with all boldness, the truths of the God I serve, in the gospel of his Son. Dispense, then, I beseech you, with all complimentary forms; and allow me to address you, with ministerial freedom, and to plead the cause I have undertaken, with that undisguised and generous warmth which it is calculated to inspire.

He that fears men, when he should speak

boldly for God, and timidly dissemble truths, which, if felt aright, should be told with the strongest tones of abhorrence, indignation, and contempt, will hardly succeed in writing upon Missions. The subject calls for enthusiasm. It requires vehemence. Those feelings which carried me across the water, I still cherish in my breast. They will never forsake me. I rejoice in them. I wish to impart them to every minister of Christ, and to every child of God. This I cannot hope to do, if I disguise or palliate them. It would concern me much to incur the censure of treating my brethren in the ministry with indecent freedom; but I cannot think that truth, however severe, will offend the servants of truth; or that any of my brethren suppose themselves entitled to use freedoms with the laity, which they will not bear from the meanest of their own body. No, brethren, while you criticise my letters, you will applaud my design. The esteem you entertain for integrity will give mildness to your censures; and, whatever faults your better judgment may discover in this performance, your good wishes will accompany it into the world, and your prayer of faith draw down the divine blessing upon it.

From the mercenaries of the christian church, my soul turns with loathing. Though I could move mountains, they would remain immoveable;—though I could inspire every real Christian with all the sensations of my own heart, the unprincipled wretch, who sees nothing in the gospel ministry but an affluent and genteel profession, is vulnerable to no sentiment contained in these letters. Like Simon Magus, he has neither part nor lot in this matter;—nor have I any thing to do with *mere* moralists. The waters flow no higher than their springs. The spirit of these letters is, I flatter myself, the spirit of Christ—a spirit which they have not received, and, with the things of which, they are unacquainted. In their good opinion, I shall, therefore, think myself to stand high, if I may pass for a well-meaning enthusiast. Under God, reverend brethren, my hopes rest on you, who are what you are called, *christian ministers*—on you who were indeed *moved* to engage in the ministry *by the Holy Ghost*, and are animated by a sincere love of the Saviour who so greatly loved you, and by a real regard for the lost sheep, for whom our great Shepherd died. You feel your character. You have bowels and mercies. You are the disinterested

benefactors of mankind, and whatever concerns the kingdom of your Lord you call your own. For you these letters are written, and to you they belong. But, in them your pious flocks will, also, claim a part, as large as that interest, which they have in the Son of David.

As the elect of God, holy and beloved, let us, then, mind the things of Christ, to whom we are set apart as a peculiar people; and revolve all possible means of advancing that glorious kingdom, for the coming of which we daily pray. Such meditations will dispose our hearts to peace. They will beat down many controverted subjects, of apparent magnitude, to the humble level of their real importance. As we muse, the fire will kindle; and our churches and public meetings, our families and closets shall attest the animated devotion, with which one Spirit shall teach us to cry, *Let the people praise thee, O God; yea, let all the people praise thee!* On a subject like this, we cannot think long, without feeling its attractions. It will teach us to make our requests to the Inspirer of every great design; and, then, to rest on his grace, his power, and his faithfulness, to accomplish the purposes of our hearts. As we advance, discouragements will vanish. Obstacles will

be overcome, when we learn to think them surmountable. Difficulties will be subdued, as we acquire courage to cope with them. And, when the honor, glory, and immortality of our inestimable reward are set full in our view, no forms of death and suffering will affright us. Instead of that despondency, which has long frozen our benevolent wishes, hope, like the returning sun, will bring an early spring and fruitful summer on our souls. The spirit of our religion, lulled to lethargic slumbers, will revive with the energies of the apostolic age; and the church will again become illustrious, by her victories over the kingdoms of this world.

And then, Lord Jesus, afflicted Father of the Christian name, blessed Martyr of humanity, blameless Pattern, universal Priest, unerring Teacher, omnipotent King of truth, of righteousness, and of peace, deign from thy glorious throne to smile on this weak attempt, and to accept this poor offering! It is a tribute I present, for the life thou hast given, for the blood thou hast shed, and for the joyous hopes thou hast inspired, to cheer, and to direct my mortal pilgrimage. Meek Spring of heavenly Wisdom, boundless Ocean of universal, ardent, unprovoked, and undiscouraged charity, pour thy

Spirit into my breast, and into the breasts of all thy servants whom I here address. Teach me and them to interest ourselves in this blessed work, as becomes men, who are distinguished by thy venerable name, and honored by the ministration of thy glorious gospel! Baptize us with the fire of that love which is stronger than death! Delightfully oppress our gratitude with the everlasting mountains of thy benefits, until every sentiment of frail mortality be suppressed—until faith give us the victory over the world—over life and death, until love compel us to exclaim, *Yea, doubtless, and I count all things but dross that I may win Christ; and I am willing not only to suffer bonds, but to die for the sake of my Lord Jesus Christ, by whom I am crucified unto the world and the world to me.*

Commending you, reverend brethren, the christian Church, and the benighted nations, as well as their unworthy advocate, to his protection, who takes the tenderest part in all our concerns, and is able to secure and to advance them to the utmost, I remain, in the honored bonds of his religion,

Your humble, but affectionate brother,

M. H.

LETTER II.

Fathers and Brethren,

The genius and spirit of our religion, the characters ascribed to our Lord of the second Adam, of the High Priest after the order of Melchizedec, and of a Saviour to all people, with many others of similar significance; the various scriptures, which speak of the benefits of his death and intercession, of his kingdom and reign; the prophecies and promises loudly declare the intention of God, that this last and most perfect dispensation of the everlasting gospel should be the religion of every tribe, and kindred, and tongue. Nay, we are repeatedly assured, in the most explicit language, that it shall be so—that the truth and mercy, the peace and righteousness of our Messiah's kingdom, whatever temporary checks they may suffer, shall, in the end, overcome all opposition; and that although the river of God may, for a time, be discolored and polluted, by the pernicious soil over which it has rolled its tide, yet it shall, at last, free itself from every foreign

mixture, and send forth its ten thousand pure streams, to gladden all the nations of the globe.

How ought our minds to be affected by these prospects? May we not infer from each article of this enumeration, and, much more, from the aggregate force of them all, that it is our obvious, bounden duty, as servants of God, as soldiers of Christ, and as friends of suffering humanity, to exert all our strength in disseminating the gospel? Is it not in our power to do, or, at least, to attempt something *worthy* of the cause? Have we not ships, which visit every part of the world? Have we not money —money in abundance, if we were satisfied to live with christian simplicity, and could be prevailed upon to part with it, as men should do, who have a better treasure in heaven? Have we not ministers who prefer this line of service, and would gladly embark for the most barbarous clime, if they were assured of *spirited* support, and had reason to hope, that the fruits of their labour would not die with themselves? And, if we really have it in our power thus to serve mankind, and to spread our Redeemer's glory, Is it not *criminal*, *base*, *infamous*, to neglect it? Is not this infatuated negligence an open violation of the precepts of both tables of

the law? Do we love God, revere his majesty, approve his precepts, and conceive ourselves bound, by every tie, to serve him, with all our talents, and with all our strength? How does this love, this reverence, this approbation, this conviction, accord with the astonishing coldness, with which we look upon a world, full of cruel habitations; where virtue and piety skulk in corners; where sin is universal, uncontrolled and almost unchecked; where the eternal Majesty is affronted by the abominable idols of the heathen, and the beastly image of a corrupt christianity.

We say, that to love our neighbour as ourselves, and to do unto all men as we would they should do unto us, is the consentaneous voice of the prophets and apostles, of the law and gospel. We say well; but do we do as we say, and practise as we believe? Do we love in word and in tongue only, or in deed and in truth? Speak, ye desolate shores of Africa; declare, ye bloody fields of Indostan; bear your impartial testimony, ye numerous islands of the Western and Pacific oceans! Alas! my brethren, we dare not abide the issue of the appeal. We have not done unto them, as we would, were circumstances changed, that they should

have done unto us. The richest fruit of our philanthropy has been a cold, ineffective pity. We have said, Be ye free, be ye civilized, be ye converted; but we have eaten as heartily, slept as soundly, dressed as expensively, and enjoyed every good thing within our grasp as freely, as though they had been as happy as ourselves. We have had no fellowship with the Saviour in his agony and bloody sweat, in his prayers and tears for the salvation of mankind. Provided we may live in peace and comfort, do a little good in England, accumulate fortunes, marry wives, take care of our children, and *creep* into heaven at last, we appear satisfied to leave our Master to propagate his own gospel in the world.

To these considerations, which must have weight on ingenuous minds, permit me to remind you of the solemn sanction of divine command. The following are some of the last emphatic words of Jesus, as they stand recorded by St. Mark and St. Matthew:—*Go into all the world, and preach the gospel to every creature; and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things, which I have commanded you; and, lo,*

I am with you always, even unto the end of the world.

Shall we say these injunctions were laid on the Apostles only? Impossible! The genius of Christianity, and the spirit of the precept, forbid such an interpretation. Let it be observed, 1st, The Apostles did not preach the gospel in many countries beyond the limits of the Roman empire; and it was, in the nature of things, impossible that they should preach it to all nations. 2. Had our Lord meant the command to oblige the Apostles only, it would have been sufficient to promise his protection and blessing to the end of their lives and ministry, without adding that grand amplification, *Lo! I am with you always, even unto the end of the world.* 3. The same reasons, why the Apostles should preach the gospel to every creature, exist in all their force at this day; and so far from being antiquated and obsolete, gain new strength with the lapse of ages. 4. Whatever exclusive privileges the Apostles enjoyed, as the first promulgators of Christianity, yet the office and duty of every minister of the gospel is, in spirit and substance, the same as theirs. From all these considerations, it appears, that when our Lord spoke these authoritative words, he had

in contemplation all his ministers of every age and nation, as well as his immediate disciples; and that we cannot refuse engaging in missions, without contempt of his authority, and a shameful dereliction of our duty to God and men.

I made bold to charge you, honorable brethren, (implicating myself in the same charge) with betraying the grand interests of our Master, with the habitual, open violation of his commands, and with burying in a napkin the sacred depositum of the gospel. I think it unnecessary to enter into a formal proof of criminations, which the whole tenor of these letters is intended to substantiate. But, after addressing, from the scriptures, the commission under which we act, and justify our ministry in Britain, am I not authorised to appeal to your consciences, and ask you, Whether you are not guilty of what I lay to your charge? What monies have we subscribed, what associations have we formed, what prayers have we offered up, what animated exhortations have we given to our flocks and to one another on the subject of missions? How shall we exonerate ourselves from the enormous crime of which we are guilty? Shall we say, we were ignorant of our duty? The world

will reclaim, How dare you teach us our duty as Christians, while you continue so grossly ignorant of your own duty as ministers? If we plead, that we had not sufficiently considered our duty, is not every man justified in retorting, And why did you not consider it, before you entered upon the gospel ministry? In truth, we have no excuse; and it will best become us, to blush and weep in secret places, to abhor ourselves, and to repent in dust and ashes.

Were I ever so much disposed, it would hardly be in my power to exaggerate our sin and shame. You know, better than I can tell you, that the ultimate reason of any, and of all the commandments, is the will and precept of God; and that we evince the same contempt of his authority, by the wilful neglect of one clear, positive duty, as though we neglected them all. According to the spirituality of the commandment we are chargeable with the perdition of all the poor heathen whom our diligence might have saved: and assuredly, their souls will the Lord require at our hands. Contrast the infamy of our conduct with the grandeur of our calling, and the powers of language fail to give just coloring to our sin!

Had the Apostles of our Lord conducted

themselves towards us, as we conduct ourselves to the heathen world, not all the refinements of the eighteenth century, would have emancipated us from the worship of Thor and Woden. But blessed be the God and Father of our Lord Jesus Christ, their religion was of a different temper. Having received the commission of their Sovereign, they declined not to engage in this warfare. Having counted the cost, they entered into the combat, like men determined to conquer or die. Confident of the superlative excellence of the cause, for which they had drawn the sword, they threw away the scabbard and disdained capitulation with the world. The love of Christ, which we coldly talk of, they warmly felt. They had beheld his glory, were witnesses of his holy life and blessed death, his victory over the grave, and his ascension to heaven. Their faith was a commanding evidence of things unseen, and gave a present subsistence to things hoped for;—they knew, emphatically, by the witness of that Spirit in their hearts, which was at once the seal of their adoption, and the earnest of their inheritance, the *immense grace* of our Lord Jesus Christ. His poverty had made them rich —rich in grace, rich in faith, rich in the promise

and veracity of God who cannot lie; nor would they have bartered these riches for all the kingdoms of the world, and all their glory. Possessed of a lively hope, they purified themselves as God is pure; and, enriched by the liberality of Christ, they sold their possessions and gave them to the poor, seeking for themselves better riches. As strangers and pilgrims they expected to be hated by the world; and determining faithfully to discharge the ministry they had received, they knew they must suffer persecution; and that men, who hated to be reformed, would pursue to the death those bold reformers, who obtruded the holy light of truth, and forcibly dispelled the darkness congenial to their crimes. To suffer for Christ was their glory, and their joy. Stripes, chains, and death were considered as the highest honors of the kingdom of that Jesus who expired on a cross; bestowed as the prize of valor, and the reward of extensive services and of the most approved integrity. Unawed by those terrors which shake our breasts, as far as reason would permit, they aspired after those honors; lived in hope of the crown of martyrdom; and envied the felicity of their fellows, who received it before them. The cross of Christ had crucified them to the world

and the world to them. In the strong light, which flowed from it, they beheld poverty and riches, ease and torture, honor and infamy, life and death, with a placid mind; and the great world, and all that it contained, was contracted to a point of vanity, before the faded lustre of that eye, which wept over its sins and miseries. Before that object of endless astonishment, adoration, and love, they died to themselves and revived again to live to him. They were not their own, but his. His blood had bought them, and his love *constrained* them to do and suffer all things for his sake. They had no reserves, no drawbacks on their faith; but, having given in their names to Christ, they would have judged themselves worthy of the fate of Ananias and Sapphira, if they defrauded him of their lives and fortunes. With them, all was sacred. It was their meat and drink to do the will of God, and to finish the work he had given them. The Apostles led the way and other ministers followed, from province to province, and from kingdom to kingdom. Their King was in the midst of them, and they saw, by faith, that standard, with that inscription, which was afterwards feigned to have been seen by the politic Constantine. The world fell before such

combatants; and its pomps and vanities, its riches and honors, its science and learning, its arts and arms, its potentates and gods, were subdued by the doctrine of the Cross.

In this manner did the first Christians propagate their religion, being mighty, in deed and word; and, living rather than speaking great things, they put to flight all the armies of the aliens. Their conquests were marked, not with the blood of their enemies, but with their own. Truth and righteousness were their arms; and patient suffering, and the doctrine of a crucified Saviour, above all miraculous gifts, were the true grounds of the astonishing success, which attended their preaching. But the tide of conquest was checked too soon; and although, for a few centuries, some illustrious names supported the honor of the Christian arms, yet the mystery of iniquity, which began to work in the days of the Apostles, quickly spread, withering the rose of the Church, subverting its faith, and corrupting its morals, until it begat a race of men more desperately wicked than Heathenism ever bred, and such alone as could be produced by the *Corruptions of Christianity*.

Brethren, I will now demand your attention to the melancholy desolations of the Church:

nor is it my intention to soil, with a detail of the transactions of a corrupt Christianity, this letter in which I have endeavored to rouse you from your slumbers, by enforcing the command of Christ; and, to provoke you to emulation, by exhibiting the labors and triumphs of the first believers. They have done greatly; and, though dead, they still live and speak to the followers of their faith. It is our part to record their actions, and to give them the applause they have earned so well. But we must do more. We must tread in their steps, and derive encouragement from their example. We must *prove* ourselves their successors, by occupying the extensive field they cultivated. If we refuse to do this, the praises we lavish on them, will be, as were the sepulchres built for the old prophets by the pharisaic Jews, the monuments of our hypocrisy and guilt. Surely, our Lord, his Apostles, his Martyrs and Confessors, lived and died not for the benefit of England nor of Christendom alone. O my God, incline us to call a fast, to proclaim a solemn assembly, to bathe our altars with our tears, to confess our sins and treachery, to sound an alarm in God's holy mountain, and to animate each other to the glorious warfare to which we are pledged!

The night is far spent, and the day is at hand. The latter ends of the world are fallen upon us, and we have many considerations to excite us, if it were possible, to more than apostolic labors. The East, from which the Day-spring from on high first visited us, has long been lost to Christ; and the crescent of Mahomet still usurps the places where the cross once triumphed. In the West, the Roman Antichrist, accursed of God and man, is sinking under the reiterated strokes of divine vengeance. The God of Christians is baring his arm, and exposing the nakedness of the scarlet Whore with whom the nations of the earth have committed spiritual fornication. The prayers of the spirits under the altar are heard; and a righteous God is avenging the blood of his saints, by giving her to drink of the blood of her children. Yet a little while, and we shall hear the cry, *Babylon the Great is fallen;* and see the Almighty burning her, as with fire from heaven, by the very hands which erected and supported her hierarchy. The shouts of triumphant atheism, and the scoffs of a vain philosophy invade our ears. Unheard-of prodigies meet our eyes, and suspend our souls with astonishment and horror. The same spirit and principles, which have

regenerated one Christian nation to atheism, are working in others, and will, probably, produce the same effect. We shall soon see kindling upon Spain, Portugal, and Italy, that conflagration, which nothing but the pure streams of the Reformation can extinguish. Even in this blessed land of civil and religious liberty, where religion has reared her most august temple, we have much to fear; and no human wisdom can determine, whether the Almighty may not purge our tin and dross, with the same fire, which consumes the wood, the hay, and the stubble of Churches more corrupted than our own. Vain are all the admonitions of our Master, if we do not understand the signs of the day, and put forth those exertions, to which they call us. It is not for the potentates of Europe to guarantee the welfare of religion. She disdains all foreign aids. She calls not for the succour, but commands the obedience of earthly kings. We, the ministers of Christ, are called upon to give the only aids of which she can admit; and she demands our talents, our labors, our fortunes, our influence, and our lives. Let us fly to the succour of our best mother, the afflicted Church of Christ. O let us no more fall out by the way. Let liberal Churchmen and con-

scientious Dissenters, pious Calvinists, and pious Arminians, embrace with fraternal arms. Let the press groan no longer with our controversies; and let the remembrance of the petty interests we have contended for be buried in everlasting oblivion. Let us vote that minister, who turns one sinner from the error of his life, a wiser man than he, who demonstrates the being of a God; and study to live and preach like St. Paul, rather than to speak and write with Cicero. Let us forever forsake the Schools; and build our religion on facts, and not on arguments; on the power of God, and not on the wisdom of man. Christianity addresses herself to the heart. To the heart, then, which is the great strong hold of satan, and the inexhaustible magazine of infidel sophistry, let us direct our war. Let us be frequent in our pulpits, and from thence boldly denounce the menaces and promises of Heaven. Let the crucified Jesus be the prominent figure of our gospel; and be held forth, for what he really is, our strength, our glory, and our salvation. Let us not visit and converse as other men; but always intent on the object of our commission, as guardian angels among our people, advise, exhort, reprove with all long sufferance

and sound doctrine. Let us not dare to bury our light for six days out of seven; but on every proper occasion, when our flocks can be convened, approve our faithful diligence in declaring God's word. Let us beware of what the world calls *prudence*; and see that we do not shun the cross of Christ, and enervate his noble religion, by over anxious endeavors to render it respectable to men of corrupt minds, destitute of the truth, and whose opposition to the gospel, does not originate in the defect and obscurity of its evidences, but in inveterate hatred of its holiness and heavenly mindedness.

But let not our zeal, piety, and benevolence stop here. Let us cast our eyes upon the Continent. Let us extend our views to the ends of the earth. Let us, henceforth, consider it as our indispensable duty to do all that lies in our power, to preach the gospel to *every creature*. Let Missions be treated no more with cold neglect, or be vilified with charges of enthusiasm. But in public and private, from the pulpit and from the press, let us speak of them as becomes their dignity; and recommend them, with that forcible and persuasive eloquence, with which the love of God and man should inspire us.

If we do this, with becoming diligence and

zeal, we shall soon have it in our power to confute a plausible objection, with which infidels blaspheme our religion. The partial diffusion of Christianity will then be seen to have originated, not with God, but men. The philanthropy of God our Saviour will shine forth in its proper amplitude, as extending to all men; and we, the ministers of Christ, shall be made to confess, with honest impartiality and ingenuous shame, that the wretched ignorance and abominable vices of the heathen are chargeable on our wicked disobedience to our Master's commands. O let us no longer give place to unbelief, idly affecting commiseration to that wretchedness, which we have it in our power to relieve; but arise and assert our integrity and manhood. We have the key of promise in our hands; let us use it with courage, and bring to light those prisoners of many generations.

I remain, reverend brethren,
Your servant in the patience
and kingdom of Christ,
M. H.

LETTER III.

Fathers and Brethren,

In my last letter, I made free to put the question, *What monies have we subscribed, what associations have we formed, what prayers have we offered up, what animated exhortations have we given to our flocks, and to one another, on the subject of Missions?* In reply, I shall be told, that the Church of England has long established a Society for Foreign Missions; that the Unitas Fratrum have done worthily in the cause; that the Weslean Methodists have had, of late years, great success in the West India islands; that the Particular Baptists have taken up the matter with spirit; that Elliott, Brainard, and others have acquired immortality by their labors among the North American Indians; that the Danes and Hollanders have their Missions in the East; and, that the Jesuits, and other religious Orders of the Roman Communion, have shed much blood for Christ, in South America, China, and Japan.

Of these transactions I am not altogether ignorant. God forbid I should depreciate their

worth! The benevolent promoters of Missions merit my warmest praise; and the Missionaries, who have acted up to the spirit of their engagements, are superior to all human approbation. Their record is on high, and they will shine, as the sun in the firmament, forever and ever. Considered in the abstract, what has been done deserves the highest commendation. But when we reflect on the subject, in all its extent, we must see our labors in a very diminutive point of view. Were our Prophet the bloody Mahomet, were our religion a mere moral system, were its sanctions of less consideration than they are, were our own sincerity and the welfare of the world not connected so intimately as they are, in the propagation of Christianity, I would celebrate our good deeds in the most jubilant strains. But, when I look on the myriads of men who *lie in darkness and in the shadow of death*; when heaven and hell open on my soul, and cast their light upon our labors; or when I stand by the side of the suffering Saviour of the heathen, and my bible tells me, that He, whom I see expiring in agony, is GOD MANIFEST IN THE FLESH, shame, grief, and indignation oppress my feelings. I cast up the sum of our labors, and, amidst such objects, mark it with a

cypher. Alas! it is evident, we are still in the infancy of things; and that the missionary spirit has not yet warmed the bosom of the Church. Contemplate these objects, reverend brethren, which I have set before you; and say, whether I can with truth and modesty compliment you on our achievments? Or can merit censure, for repeating the question, What monies have we subscribed, what associations have we formed, what prayers have we offered up, what animated exhortations have we given to our flocks and to one another on the subject of Missions? Greenland is perhaps the only heathen country, in which the genuine religion of Christ has gained a *firm* footing for several centuries.

Neither a history of Missions, nor even a review of them, can have place in the narrow limits of my plan. A few observations on the views, with which they have been set on foot; the manner, in which they have been conducted; and the success, which has attended them, is all that I shall offer to your attention in this letter.

Missions have sometimes been set on foot with very improper views. Such were the Missions of the Jesuits in Paraguay, California, and other parts of Spanish America. Their end was

the subjugation of the poor savages to the dominion of Spain; and Christianity was a mere state engine, by which it was hoped the minds of freemen might with more facility, be bowed to the yoke of slavery. Whether those good Fathers were more honest than their employers, and were really desirous to consult the happiness of their converts, or were stimulated only by ambitious and lucrative motives, as they stand charged by their enemies, I will not presume to say. But we know well what was the end of those Missions. In one day, all the Jesuits in South America were seized, their Order abolished, and the *ultima ratio regum*—cannon and muskets, applied with such good success to the miserable Guaranis, that, if they were not made good Christians, they were, at least, converted into what the Court of Spain had much more at heart—passive, spiritless slaves. The Missions among the Canadian Indians, while that country made a part of the French dominions, appear to have originated in similar motives. Happily, their catastrophe was less bloody. The Missionaries, indeed, fell by the hands of the untractable savages, they would have converted to slavery and christianized superstition. They themselves still remain to be

exterminated, as tribes of their brethren have been, by the English bayonet and American riflemen. The Missions of the Portuguese in Angola, Abyssinia, and India, had very different things in view than the salvation of men's souls. The same may be said, I fear, of many other Catholic Missions. In this respect, Protestants are not so blameable: nevertheless, we are not, altogether, without having been actuated by unworthy views. Protestant powers have not made religion the pretext for conquest; for they have, in general, valued it so little, that provided they might carry on their commerce in peace, and cut the throats of the heathen, whenever they resisted their encroachments, they have left them to take care of their own souls; as if it were thought that Christianity could do them no good, and the injuries they suffered from us merited no compensation. But, to quicken the slow movements of piety, even among English protestants, some patrons of Missions have not disdained to apply the stimulus of interest. Missions would civilize the savage—He would soon be taught to value European luxuries—Furs would purchase our coarse goods. Thus were Missions connected with manufactures and commerce, and gain became

a pedestal for godliness to stand upon. If this mode of reasoning be thought allowable with those, who are not to be influenced by more appropriate motives, I affirm, from certain knowledge, that it brings a slur on all undertakings of the kind. I add, that if such an argument should engage men of improper characters to act in associations for Missions, and to have any weight in the conduct of them, Missions will suffer more injury from their counsels, than they can derive benefit from their liberality. The giving *glory to God in the highest*, and the spreading of *peace and good will among men upon earth* are the only motives, which should influence these attempts; and, if we think to promote the cause of God, by arguments addressed to the corrupt principles of man, we shall cut off our legs, before we set out in the race.

The manner, in which Missions have been conducted, has been as different, as the views in which they originated, and the characters of those, who acted in them.

In South America, the ambition and avarice of the Jesuits, or their piety (God knows which) were subservient to the politics of the court of Madrid; and this co-operation, so long as it

continued, gave an astonishing momentum to their labors. The pope, the king of Spain, and zealous catholics enriched their funds; and, that the immoral lives of the Spaniards might not prejudice the Indians against, the faith of Christ, they were prohibited from any intercourse with the nations, who were to be converted. The Jesuits, on their part, embarked in the undertaking in great numbers. They conducted the enterprise with wisdom, courage, and perseverance. Many of them were the victims of their zeal; falling by the hands of the Indians, or in consequence of the hardships they endured. The members of that learned Order were metamorphosed into masons, carpenters, and smiths, and, at once, instructed their converts in the arts of life and in the truths of religion. They prevailed; and collected the wandering tribes into villages, where they appear to have lived happy under their lenient government. But the question was, Whom these poor creatures should acknowledge for their master, the Jesuits, or the king of Spain? Hence those jealousies, which terminated in the ruin of the Missions, and the abolition of the Order of Jesuits.

In Japan and China, we have memorable

documents of the prowess of that celebrated Order. Francis Xavier was himself a host. His labors were wonderful; and through every unhappy medium that we are to contemplate his character, he appears a man of the first magnitude. An eulogium, superior to the questionable miracles, with which his biographers adorn his life, may be collected from the reverence, in which he was held by the Japanese, and the hatred with which he was persecuted by his companions from Portugal. He seems to have been too good for their purposes. The men, who have since borne witness to his worth, were those on whom his death is chargeable. It is well known, that this apostle of the Indies expired in the island of Sanchian, deserted by all his countrymen, at the time he was endeavoring to penetrate into China.—But the indefatigable sons of Loyola soon trod in the steps of this famous leader. After surmounting innumerable obstacles, which were thrown in their way from the policy of the Chinese, and the contempt and jealousy in which they held Europeans, they found means to recommend themselves to the Emperor and the Mandarins of his court; and obtained many privileges and indulgencies for their Order. Their skill in

the mathematics, astronomy, and other sciences, and their elegant and expensive presents of curious pieces of mechanism, gave them great influence in a kingdom, whose monarchs have given the most distinguished patronage to men of letters and science. Their converts in Japan and China soon amounted to several hundred thousands; numerous churches were built; books of religion were translated into the native languages; and their affair wore an aspect, so favorable, as to promise a permanent and extensive establishment of the Roman religion, in both those empires. But the Missionaries themselves sapped the foundations of the fabric they had erected. Intoxicated with success, they affected too much notoriety. Laying aside that humility, which had at first recommended them to notice, they betrayed a lofty and imperious spirit. They supposed the favor of the sovereign the best security for their labors; and soon became accomplished courtiers. The nobility, offended at the interest, which a few obscure strangers had acquired with the prince, united to destroy them. The Dominicans, who had been associated in their labors, quarrelled with the Jesuits; and their mutual ill offices rendered the emperor suspicious of the conse-

quence of introducing the papal power over the consciences of his subjects. Persecution lowered. Banishment, imprisonment, and death soon followed. Great numbers of the Jesuits and of their converts suffered with invincible fortitude; and, in their last moments, approved a hope full of immortality. Christianity may be considered as exterminated in both those great empires; except, that in the last, a few disguised priests still find means to conceal themselves in Canton, to keep alive the dying embers of the mighty flame they had kindled. The Jesuits stand convicted of granting to their proselytes large indulgence of heathenish superstition; but I see not why Protestants should be *surprised* at their conduct, and much less, why Papists should *criminate* it. Men, who offered saint-worship to that Moloch, Dominick, and other illustrious villains of the papal calendar, could not deal rigorously with the Chinese, for similar honors they paid to the benevolent Confucius and the spirits of their progenitors. Nor do I see, why we should think so meanly of their converts. Thousands of them died for their religion: and if, amidst all the trumpery of antichristian superstition, we can discover spirits, so pure and elevated, as

those of a Fenelon and Paschal, I think there is great reason to believe, that the commanding features of revealed religion, rendered doubly impressive from their novelty, might produce the most salutary effects on the converts of China and Japan.

Of the attempts which have been made by the Society for Foreign Missions, I wish to speak in handsome terms. But, I am sorry to observe, that there is nothing on the face of the accounts of their proceedings, which have been laid, from time to time, before the public, upon which I can ground a compliment. Their money and their labors have been extremely unproductive; and, I fear very little is to be expected from that quarter, until a considerable alteration takes place in the spirit of the Church of England, and in the manner in which her missions are conducted. We seem almost destitute of the zeal and courage required for these engagements. I believe the Society are frequently at a loss to find Missionaries; and, under this discouragement, are often obliged to take up with improper characters. We have no discipline. We have no common habits to unite our Missionaries. They are thinly scattered in Missions, and not enjoying the ad-

vantages of numbers equal to their attempts, nor acting with united strength and counsels, they cannot have great success. Let cause and effect be compared together, and it will appear, that those attempts have been as fruitful, as was to be expected from the manner, in which they were conducted. The Society in Scotland for propagating Christian knowledge have deserved well of their country; and have made many attempts to convert and civilize the North American savages. Some of their Missionaries have been apostolic men, and God has blessed their labors with considerable success. They have evinced a true spirit of Missions, by exposing their persons to all the dangers and hardships of living among savages. If this Society has erred in any thing, it is in exposing these excellent men singly and alone, to contend with all the discouragements of such undertakings. This must have thrown a great damp on their activity, depressing their spirits, injuring their health, and accelerating their death. No human mind can at all times support itself under diversified suffering and disappointment. If any man on earth needs the support of a few kindred spirits to cheer his heart, invigorate his zeal and support his patience and

fortitude, it is a Missionary to the heathen. David Brainard, and a few superior minds, may have walked through life, without the consolation of a friend and comforter. But the conversion of the heathen will never be effected by a few such characters. Common men must be employed, and Missions, to be successful, must be rendered, as much as possible, common things. Perhaps, we are hardly justifiable in exposing insulated individuals in such circumstances of trial; and let them answer our expectations ever so well, their success will always be inadequate to the object of Missions, which is an extensive spread of Christ's religion. I know not that the Dutch have merited commendation by their missionary labors. I am equally ignorant of what has been done by the Swedes. The Danes are entitled to the approbation of their fellow Christians for their labors of love, in Greenland and in the East; but as I speak of them only in general terms, and my principal intention is to confine my observations to what has been done among ourselves, I dare form no estimate of their services.

The Moravian brethren have been among us what the Jesuits were in the Roman Church. They have laboured, and suffered, and effect-

ed *more than all of us.* Their motives have been pure; their Missionaries unblameable; their self-denial, courage, hardihood and perseverance admirable; and their success such as to give general encouragement. They have never provoked persecution among the heathen, nor incurred reproach among Europeans, by a secular, sordid, turbulent spirit. Their success cannot be referred to the learning of their ministers, the richness of their funds, or the names and influence of great patrons. The case was far otherwise; in all these respects they have lain under heavy discouragements. We must then account for their success upon other principles; and they are, I think, very obvious. Their Missionaries have been men of ardent piety. The Brethren had it in their power to hold out no improper inducements to them. They are all of them volunteers; for it is an inviolable maxim, with the Moravians, to *persuade* no man to engage in Missions. They seldom make an attempt where there are not half a dozen of them in the Mission. They live together in one family, and, where they find it necessary, labor with their own hands. Hence their Missions are less expensive, than those of any other people; they can engage in

more Missions, than they would otherwise be able to support; and their Missionaries are enabled to subsist, where those of other denominations would starve. Their Missionaries are entirely of one mind, as to the doctrines they teach, their mode of inculcating them, and the discipline they exercise over their flocks. Their habits are congenial; and, accustomed for a course of years to give scrupulous attention to every rule of their church, few cases can occur to produce diversity of judgment among them. They live together with the regularity of a monastic institution; and the frequent stated returns of devotional exercises keep up the spirit of piety. They have each of them their proper department in the family, and occupied as they are, with study, private and public devotion, preaching, and the various exercises of the pastoral care, they have no time to be idle. If any of their Missionaries are carried off by sickness or casualty, men of the same stamp are ready to supply their place; and the office of a Missionary does not go about knocking at a hundred doors doomed to be rejected by them all, as too often happens in the Church of England Missions. Thus mutually supporting and inspiring one another, they are sheltered from

those tempests, which discharge their fury on a few solitary beings, badly united together, and placed in circumstances, where the zeal and abilities of an individual, however great, can effect little.

The Methodists have lately entered upon this career, and bid fair to run it with the same success. The character of their ministers, the nature of their discipline, and the integrity of their views, are similar, in many respects, to those of the Moravians. But there are also some features, in which they are strongly contrasted; and they will, probably, produce a a considerable difference in the nature and success of their missionary warfare, both of a favorable and unfavorable kind. The zeal of the Moravian is calm, steady, persevering. He would reform the world, but is careful how he quarrels with it. He carries his point by address, and the insinuations of modesty and mildness, which commend themselves to all men, and give offence to none. The habits of silence, quietness and decent reserve, mark his character. The zeal of the Methodist blazes, and burns every thing before it. He is open, active, bold, and ardent. He sees himself in a pushing world, and pushes with the fore-

most. He cannot brook the general coldness; and, fearless of consequences, censures with severity what he deems censurable. He mixes in the world; makes a hundred different attempts to effect his purpose; and, if baffled in them all, directs his labors to some other quarter, which affords full scope to his activity. He lives in action; and is dejected and uncomfortable, if he wants active employment. The Methodists are known chiefly for what they have done at home;—the Moravians for what they have done abroad. The Moravian discipline is more severe and complicate, and requires a submission and docility in their people, against which the high idea of personal liberty, that prevails in Europe, strongly militates. The Methodist discipline is more lax and liberal; and while it is sufficiently strict, in guarding men's morals, it carries nothing in it to repel proselytes. Itinerancy is the palladium of Methodism. Fixing on some favorable post, they revolve in a circle round it, perpetually making incursions in the neighbouring country, and multiplying their circuits and their preachers in proportion to their success. If they do not split of themselves, there is hardly any thing in the missionary line, which they may not attempt and succeed in. But

they will not, I fear, be able to steer clear of persecution, as the Moravians have done; nor do I conceive, that they have patience and perseverance for a Greenland mission. A Methodist preacher would think his life thrown away, in spending twenty or thirty years upon a few converts. And, I flatter myself, the Methodists are too well acquainted with themselves, to engage in such undertakings, while so many large and populous kingdoms are accessible to their labors.

When we come to make a general estimate of the success of Missions, both in the Roman and Protestant communions, I fear, I should be too liberal were I to say, that there are in the whole heathen world, one hundred thousand *genuine* converts to Christianity. And, if this be all we can show for our labor, from the Reformation of Luther to the present day, I think it invincible demonstration, that we have not taken up the matter with a proper spirit, nor conducted it in a proper manner.

From the foregoing observations, I come to the following conclusions. First, that if we continue to go on with Missions as we have done, we can hope for no better success; and the day of judgment will surprise us quarrel-

ling with each other in Europe, where we have earthly interests to engage our passions, and doing nothing in the rest of the world, where all the interests of Christ are neglected. Secondly, it will be more manly and ingenuous to renounce all our Missions, to deny the obligation of acting in them, and to acknowledge that we are mercenaries, who must be paid for our pater noster, than thus to go on shamefully deceiving ourselves, and endeavoring to impose on God and men, by a shew of zeal for religion, which has no real place in our hearts and conduct. Thirdly, Missionaries must be united perfectly, in common principles and habits, and act with that energy, which results from united counsels and actions; and, it is with the view of shewing the necessity of it, that I have expatiated so freely on the Jesuits, Moravians, and Methodists. Fourthly, Missionaries must be found in larger numbers, and suitable funds must be established for the work. An inquiry into the best way of conducting Missions, and the consideration of what steps it is incumbent on us to take in this business, will furnish matter for my next letter.

I remain, reverend brethren,

Your affectionate, humble servant,

M. H.

LETTER IV.

Fathers and Brethren,

In writing upon Missions, I proposed only to call general attention to the subject, and to satisfy myself with a few hints on the manner of conducting them. But, at the request of some friends, whom I have consulted, and to whose judgment I owe much defference, I am now prevailed upon to say, *specifically*, what it is I expect from my brethren in the ministry respecting Missions; and to obtrude my own particular views of the most eligible way of carrying them into effect.

Of you, reverend brethren, I require, that you will set to heart the salvation of the heathen, meditate on the subject with the most solemn and affectionate feelings, and cultivate your zeal and philanthropy by earnest prayer to God, that he would give you towards them bowels and mercies. I would have you suppose it *possible*, that it may be your duty to take a more active part in Missions than you

have imagined; and consequently, I wish you to divest yourselves of every prejudice, which might bias your judgment, and preclude the convictions of duty. I expect, that you will not treat the subject with levity, and, much less with contempt; but speak of it with respect and approbation. I think, you should take opportunities of setting the importance of these undertakings before your flocks from the pulpit; and, by your exhortations and liberality, give them examples of zeal and benevolence. I add, that if your convictions of duty lead that way, you should come forward with all boldness, and take your part in the business, whatever it may be, in serving Missions, by your pen, your influence, your advice, or your personal labors, either at home or abroad.

From ministers, as connected with each other, I expect, that they mutually communicate their views as to the most effectual methods of spreading the gospel, and exhort each other to a generous and noble exertion of ministerial zeal. I require them to form associations, for collecting money, obtaining information, procuring Missionaries, and transacting the variety of concerns, which fall under the consideration

of Missions. In these associations, I wish those ministers to come forward, whose character and services give them most respectability, and will enable them to promote effectually the cause they undertake. Last of all, having once engaged, I would have the association to be actuated by *a true spirit* of Missions. They should be zealous, active, indefatigable. Any minister, who is not warmly affected to Missions, should be excluded from the acting committee. What these gentlemen are, their Missions will be. Having in their power the choice of Missionaries, and the management of the Mission, they will not fail to give to the whole undertaking the features and complexion of their own characters. This is the sum of my requisitions; and I flatter myself that there is in it, nothing irrational, nothing, to the performance of which our calling does not oblige us.

The small success which has attended Missions should incline us to suspect, that they have not been conducted in the most eligible way; and dispose us to examine with candor any new method, which may be proposed. I will, therefore, show my opinion. But as I do not presume to dictate to any man on the subject; so I am aware that no one plan can be formed,

which will equally apply to nations, who differ in their degree of civilization, their police, their religion, and the face of their country. Whoever, therefore, are entrusted with the execution of our plans, should have the discretionary power, of deviating in their application, as the reason of the case shall demand. This observation premised, a general view of the nature of Missions, and of the state of the heathen nations, may enable us to infer something as to the line of conduct most likely to ensure success.

Before we can justify sanguine hopes, a considerable alteration in favor of religion must take place among ourselves. We cannot give to others what we do not possess; and before our zeal will acquire sufficient momentum to effect great things for the salvation of the heathen, it is necessary that a more general and serious care should prevail about the salvation of our own souls. While we look for this desirable change, we cannot do better than renew our missionary engagements; which will have the most favorable operation in bringing it about. Great designs and great undertakings form great men. They call forth the talents, of which we never supposed ourselves

possessed; and give an exhibition of splendid virtues, which do not frequent the common paths of life. Courage provokes courage, and zeal enkindles zeal. Considerable success, in any one Mission, would encourage many undertakings; and the activity exerted in favor of the heathen, would naturally call attention to the ways and means of doing good among our own countrymen.

Want of success is the most fatal objection, which lies against Missions. We have not taken proper steps to insure success. We have hardly dared to *hope* for it. A few hundred converts have been considered, as a great thing; and a few thousand have been the *ne plus ultra* of our hope. A revolution must take place in our ideas on the subject. We must hope for great things. We must attempt great things. Until this is done, *tolerable success* is not to be expected. There is a proportion between the object we embrace, and the zeal and exertion we show in accomplishing it. Such limited views as these preclude exertion. Whereas, where great advantages are proposed, men are forward to incur great expenses, and to run great risks. Let us, then, determine to give a fair trial to Missions, and undertake something,

which will help us to form a reasonable judgment of what is, or is not, to be expected from them. Let our object be to evangelize the islands of the South Sea, or to obtain for Christianity *a firm footing* and *extensive spread* in India, China, Tibet, Borneo, Persia, Tartary, and other great kingdoms.

The preparations we make must be answerable to the views we adopt. Men and money are the nerves of war. A few scattered Missionaries, and paltry funds, are inadequate to such conquests. But, as our strength is small, and our forces new levies, unpractised to these perilous encounters, I would recommend to no denomination of Christians to engage in a second Mission, until experience has convinced them that they are more than equal to the first. We must also be resolved to take the field in the boldest line of service. A Mission, especially such a Mission as I propose, is one of those enterprizes where the measures which, at first sight, appear the most hazardous and desperate, are the most deliberate and successful. Men, who are not disposed to run all chances and to undergo sufferings, which, on the relation, might freeze the blood of those, who hear them quietly by their fire sides, have no busi-

ess in Missions. And, if Missionaries of this sort are not to be had, we may, without any great detriment to the christian cause, wait with patience until such characters appear in the world. Men of other dispositions will do, as little as has been done: and if a few individuals of a peculiar turn of mind are willing to relinquish a large sphere of usefulness in Europe for the hope of converting a handful of people in India, they will not have many followers. But they will furnish for us, at home, a pretext for talking about greater things, than we have godliness or courage to perform.

I give my advice that no Mission, of the description I have pointed out, be undertaken with a smaller number than ten or twelve Missionaries; and that number should be increased in a treble or quadruple proportion, as the success attending the Mission may require. To procure a large supply of Missionaries, I propose, that an equal number of pious lay brethren should be employed in every Mission, as schoolmasters, transcribers, exhorters, and to assist in all the emergencies of the Mission, to which Missionaries may not be able to give attention. Young men of twenty, or one and twenty years of age would easily be found among every

Christian people, who have good natural talents and zeal for God, which would make them rejoice to be associated in our labors. Their youth and inexperience would derive instruction and support from their elder brethren, and, after a few years trial, they might be promoted to the honorable station of Missionaries. Such an establishment would be the best seminary of education for Missions, and, with occasional helps from Europe, be sufficient for all demands. Nor is this idea, altogether novel: the Unitas Fratrum, in their Missions, have availed themselves greatly of the piety of their lay brethren.

As the expense of supporting so large a number of Missionaries would be very great, and far beyond the strength of any funds, which can, at this time, be set on foot, I propose that no Missionary be received until he has acquainted himself with one or other art, by which he may do something towards his own maintenance. This is, I think, a matter of indispensable necessity. The Apostles of our Lord, the Jesuits, and the Moravians, have experienced the advantages of practising these honest arts. I have elsewhere given my reasons for discharging married ministers from this

warfare; nevertheless, if such are to be found, as are desirous of engaging under all the discouragements of their situation, let them go. With God's blessing, both they and their wives may be very useful in a missionary family.

With such difficulties and dangers before them, it would be ungenerous and unfeeling not to give to Missionaries every comfort and accommodation we can afford; but a stated salary is, in my idea of it, unnecessary and improper. A few books, and clothes, with the proper implements of their respective arts, is all they can need, and all they could retain with safety in an uncivilized country.

Suppose twenty Missionaries and lay-brethren safely landed in Otaheite, they must recommend themselves by liberality, and purchase a few acres of land for cultivation, as well as a competent stock of the necessaries of the country. They will build a large house for their establishment, and erect a church for divine worship. After they begin to be acquainted with the people and country, they may, if it be thought advisable, make two or three more establishments in different parts of the Island. They will form vocabularies, and reduce the language to rule; make observation on all they

see and hear, write it down and commit it to memory; they will acquaint themselves with the religion, government and manner of the natives; begin to instruct youth, communicate all the knowledge they possess, learn to cultivate their lands, and to do every thing else needful for their support. During this time they may also give the natives some historical accounts of Christianity, and the leading principles of our morals. But their grand labor will be the acquisition of the language, and the improvement of their piety, as well as the giving of an example to the islanders, by the regular and frequent returns of all the exercises of piety and benevolence. In two years time I suppose them tolerably well acquainted with the language, and those who speak it; their affairs in good train, and the plan of operation laid down with mutual consent. They may now proceed to business, and open their commission with due solemnity.

If they did not before multiply their establishments, it will now be necessary to do it. In each department, they will open a school for *youth*, rather than children; and others of them may be employed in travelling through the country in a regular itinerancy, preaching every

night and morning; and after a circuit of a fortnight, return to the establishment. And in this manner must they continue to act, increasing their labor in proportion to their success, and to their numbers. If, instead of Otaheite, they make their attempt in India, they may conduct themselves in the same way. It may be needful to say that they should form their establishments in all the great cities of the empire, after the example of the Apostles, who soon formed churches in Alexandria, Antioch, and Rome.

In Missionary establishments, the greatest care should be taken in giving to every man his proper department, and in preserving a general co-operation in all their efforts. If absolute ruin be not the consequence of their acting independently of each other, yet their strength will be so diminished by division, as to produce no fruit worthy of their toil. If there be any conclusiveness in this reasoning, it will shew the absolute necessity of each Missionary's guarding against pertinacity of opinion, and the encouraging of those habits of fastidious delicacy, which grow upon men, who are accustomed in all things to consult only their private feelings. Unless we can resolve on this sacrifice, we are not qualified to act in Missions.

Under the consideration of the most eligible way of conducting Missions, it may not be improper to add a few observations on the manner of preaching, and the behavior with respect to some important points, which will be most likely to give success to Missionaries. His doctrine and the way of proposing it are the first things I shall notice. He should remember, that he is a preacher of the gospel, and that it is not so much moral truths, as gospel principles and motives that he is to instil into his auditors. The morality of Christ is the most perfect and admirable system which ever appeared, or can be conceived of, as applicable to the state and situation of mankind. Considered in its due extent, it embraces our whole duty to God and men; it regulates not only every action of our external conduct, but also forms every disposition of the mind, controls every faculty of the soul, and exercises a sovereign authority over every secret of the heart. It is always beautiful, and harmonizes with itself in all its parts. In no case, and to no man does it grant indulgence of unrighteousness. But to preach this moral rule in all its extent is not to preach the *gospel*. So far from it, that they, who have insisted upon it, so as

to obtain the name of *moral preachers*, have in fact subverted the gospel, and broken the moral law into a thousand pieces, a few of which are gathered up, by those who mean to go to heaven by the merit of their works, and they consider themselves as enriched by their partial acquisitions. Archimedes, exulting in the success of an experiment in mechanics, exclaimed, *Find me a place to stand upon, and I will move the earth!* These moral preachers, are in the very dilemma of the philosopher. Could their engine move the earth, they want a solid spot to fix it upon. Unless they supply this defect, their boasted morals are good for nothing; and their zeal to do good a mere beating the air. The gospel preacher supplies their defect, and both magnifies and establishes the law in all its extent and spirituality, by placing it on the glorious, everlasting foundation, of Christ crucified. Justice, mercy, truth, however we may differ in the application of the terms, are things, in which the heathen will think themselves as well informed as ourselves. But the original rectitude and subsequent depravity of man; the incarnation and death of the Son of God for our redemption; a free justification by the grace of God; a regeneration of the whole man; consis-

tent universal holiness, enforced on the ground that we are not our own, but Christ's; the supernatural succours of the Divine Spirit, and the commanding doctrines of eternal judgment, are things of which they have no conception. These grand, forcible truths, with the varied apparatus which belong to them, are those on which Missionaries are called to insist; and the crucified Jesus is the central point from which all the lines of our divinity must be drawn. In a word, our Missionaries must be gospel ministers, and not moral ones.

He that believeth and is baptized shall be saved, said the blessed Jesus, *and he that believeth not shall be damned.* This should be insisted on with becoming firmness; but I incline to think, that we should not abroad, and especially in the early stages of our Mission deal so freely in the figure anathema, as we do at home. In England every man professes Christianity, and is sufficiently acquainted with the leading principles of our faith to criminate his disobedience. We may argue with him from his own data, and assume with him a tone of authority, which will not be justifiable with poor heathen. The progress of the human mind in the investigation of truth is not so rapid, especially when

it is clouded with inveterate prejudices. We should therefore be careful, how we bring in our damnatory clauses prematurely, against a people, who are not acquainted with our principles, and can form no estimate of the consequences of rejecting them. This observation might, perhaps, have been spared; although I hope to meet with indulgence for inserting it.

I have before said, that in another place I should give my reasons for wishing to discharge married men, and fathers of families, from this warfare. Single men will be exposed from the infirmity of their nature to think of entering into the conjugal state. This is a propensity, which it would be well to discourage as much as possible, without advancing so far as to criminate men for complying with the imperious will of heaven. But much attention should be paid to the manner in which Missionaries ally themselves. Upon this head no certain rules can be given. Among politer nations fewer opportunities will occur of marrying into noble families, and among more savage tribes I fear it is hardly to be wished. A *heathen* woman would be a very degrading companion for a Christian Missionary; and the example would have a fatal tendency on our converts.

The preaching of the gospel, with fidelity and boldness, implies a considerable share of publicity; but nothing should be guarded against with more attention than an ostentatious display of Christianity. While our converts are few, persecution is not to be feared; but as truth prevails the enemy of our salvation will stir up his emissaries. While, therefore, we shun no discovery of ourselves, as far as the prosperity of the gospel is concerned, we should be careful how we give a handle to the devil and his children, by counting numbers and boasting of noble converts. In all things, it becomes Christians to carry their faculties with meekness; but in nothing should we give stronger demonstrations of humility, gentleness, and unassuming modesty, than in the introduction of our religion among a foreign people.

There are two ranks of men, whom our Missionaries should manage with peculiar caution and address—I mean the priests and chiefs of a heathen people, especially the king, if their labors should fall within the sphere of royalty. Let them remember, that, in every country, priests have a strong hold on the sentiments of mankind. If they are not sincere, humble, pious, and benevolent, the opposite qualities may

be expected to predominate in them, more strongly than in other men. In most, perhaps all systems of heathenism, there is not only much superstition, but also a large share of *imposture*. As public deceivers, heathen priests *must* be bad men. Priests live by their religion; hence they are the bloodiest and most malignant persecutors. The persecutions of the laity are affairs of policy and fanaticism, and are not inflamed with personal rancor. The priest contends, at once, for his honors, his gains, and his gods. Here we have to cope with three of the strongest principles of human corruption, fanaticism, covetousness, and pride; all which are driven to madness by the secret guilt of unprincipled falsehood. It is equally the interest of these men to withstand our words, as it is in their power to do so. Their friendship will, therefore, be suspicious; their association undesirable. An obsequious, but distant, and guarded respect will be all they merit at our hands. Fair appearances and hasty overtures should not be credited from men of their character. Nor will the mind, inclining to conversion, and characterized by humility and earnestness, be discouraged by a prudent reserve in his instructor. Religious conviction is a principle

too forcibly operative to be long concealed; and until it developes itself by unquestionable testimony, we should not commit ourselves to the dangers of an easy faith. If God should indeed touch their hearts, they will be the most potent auxiliaries, and worth a hundred of their countrymen.

With respect to chiefs, we know that power, affluence and honor deprave the heart. They are an order of men, who do not, in general, affect religion. As wicked men, they despise and hate it; and, as worldly politicians, they fear it. Accustomed to command in civil matters, which they understand, and in which they have a natural claim to take the lead, they are forward to usurp authority in things sacred, over which, as God has given them no jurisdiction, so it is in the power of man to give them none. Did not truth compel the confession, I should wish not to say, that even christian Priests, by bold inroads on the secular power, have strengthened this propensity in the great, who cannot now think themselves in safety, while religion is free. Hence the bold attempts to bind this celestial stranger with the fetters of human laws. Without expatiating farther on this topic, it may suffice to say, that, on a small-

or scale, religion and her ministers must expect to meet, in Otaheite, obstructions similar to those under which she labors in Europe. To assert the freedom of religion and her ministers calls for *actions* and not for words. The Missionary must prove by his conduct, and ministry, that his religion is a *heavenly thing*, and himself a *heavenly man*. He must show that government has every thing to hope, and nothing to fear from religion. He must inviolably adhere to his principles; for the moment he deserts them, and treads on unhallowed ground; that moment he stretches out his hand to receive the chain, and betrays religion to the secular power. By affecting the favor of the great, we degrade our ministry, endanger our own salvation, and render the men we flatter and fawn, worse than they were before. Any extraordinary zeal to make noble proselytes indicates mercenary and ambitious views. The rich are no less sagacious than the poor in discovering the motive of our conduct. They accept our adulation, and despise us for it. Had the Roman Missionaries kept at an awful distance from the imperial thrones of China and Japan, they and their converts might, perhaps, have lived in peace to this day. And the imitation of

their conduct, even in Otaheite, might overwhelm Protestant Missionaries in similar ruin. Piety and benevolence will command esteem, and give us all the influence we can want. Let Christian Missionaries, and their converts, shew themselves the most peaceable, loyal and affectionate of subjects, and this, not from policy, but for conscience' sake.

The last thing I shall guard Missionaries against, is the usurpation of dominion over their flocks, and particularly dominion of a secular kind. Such conduct will merit the abhorrence of God and men: and must draw persecution on themselves. The state of those Islands might induce men of enterprise, under the specious pretext of civilization, to advance farther than they intended without being aware of the consequences; and the ignorance, confidence, and docility of their converts may be expected to throw into their hands a degree of power and influence, which are liable to the vilest abuse. Let them, therefore, meditate on the history of the church, reflect on their own weakness, and remember, that they, who succeed to their labors, will have a greater love of command, as they may not have their piety, and at the same time will be in circumstances more favorable to

the usurpation of dominion, than they themselves now are.

If Christianity is no better served by our Missions, than she has been for centuries past, all these admonitions may be spared; for they will have no occasion to be applied; but if Missions should be taken up in the way I propose, and meet with the success, which I am sanguine enough to flatter myself they would do from that way of conducting them, especially in the South Sea Islands, they are necessary, and merit attention.

I remain, reverend brethren,
Your affectionate, humble servant,
M. H.

LETTER V.

Fathers and Brethren,

The qualifications of the Missionary enter so deeply into my subject, that I cannot pass them by, without offering you my opinion. But on this point as well as on many others, which I have discussed, I certainly do not mean to speak as *ex cathedrâ*. Different opinions will prevail on what I have to offer; and they, who are above others interested in it, as being willing themselves to engage in Missions, will certainly do well to abide by their own.

Piety is the only basis of the Missionary character. Every attempt to convert others, while we ourselves are unconverted, is absurd and nugatory. On this it is unnecessay to insist. They, who are destitute of the faith and hope of the gospel, are never likely to volunteer in this service. Gold, which has transformed so many apostles of the devil into ministers of Christ, might also make them Missionaries; but it is our business to preclude the possibility

of such inducement. Let godliness, and not gain, be the only object proposed to their choice, and we shall effectually shut the door against all mercenaries.

But in the qualification of the Missionary, we must inquire not only into the *sincerity* of his piety, but also into the *power* of it. We should injure many by questioning their piety, who are yet not possessed of that vigorous and steadfast faith, that joyous hope, and that fervent love, which are absolutely necessary to support a man under all the sacrifices, dangers, hardships, and discouragements of a Missionary warfare. The tree, that is green, flourishing, and fruitful, while it stands in a rich soil, and is sheltered by a surrounding wood, might wither and die, or be torn up by its roots, if removed to a heath, where it enjoys none of the same advantages. It is not impossible, that a man, whose piety would have saved himself and his neighbour in England, might, in India or Otaheite, lose his own soul, and become a stumbling block to others. This is an awful consideration; and, if attended to, would prevent all rashness, either in engaging ourselves, or in persuading others to engage in Missions. A tolerable strength and maturity of religion,

will, therefore, be as needful as the sincerity of it.

Zeal is a qualification for Missions of a nature inferior only to piety. It is in a considerable degree its inseparable concomitant; and that man will hardly be defective in it, who enters upon Missions *suâ sponte*, and in compliance with the bent of his own inclination. The great matter will be to determine, whether this zeal be the pure flame of piety, and has heavenly oil to feed its fire, or is the result of an ardent temperament and a splendid imagination. When there is evidently a mixture, which I suspect is generally the case, we must discover, by a moral analysis, what may be referred to nature, and what to grace; and determine on a man's qualification in this respect, as there is the larger share of valuable bullion, or of base alloy.

Here I cannot but indulge an observation, which strikes me as being of considerable weight. A Mission is an undertaking so extremely remote from the common concerns of life, and carries in it so much to revolt the heart, that when men of reputed piety, freely offer themselves for it, there is a strong presumption, that, in following the bent of their

own inclinations, they do not altogether mistake their proper object. We should be extremely fearful in counteracting the Holy Ghost, who, if we would submit to his wisdom, would not fail to set apart proper instruments for the work. Should, therefore, one or other missionary qualification, not exist so eminently as we could wish, in the man who offers himself; yet this noble volunteering, in a cause where every principle of nature must be laid on the cross, seems to imply so much, that our objections must be palpable indeed, before we are justifiable in rejecting him. God seeth not as man seeth; and, if David's youth and unwarlike appearance had been more regarded, than the honest indignation and noble confidence, with which he came forward to assert the honor of the Lord of hosts, Israel had wanted the only champion capable of upholding his glory.

It is to be wished that the Missionary's zeal should not have been lately kindled, but such as having burned for years promises to continue in its heat. But his zeal may be too hot, as well as too cold. His fire should be moderated by some experience in the ministry. Zeal and courage will be likely to precipitate an unexperienced young man into rash measures and

intemperance of mind; and he may fall the victim of impatience and disappointment. It is, therefore, necessary that he should have been taught to exercise a good degree of gentleness, patience, and long-sufferance; by being accustomed to wrestle with the unruly will of men, by seeing many of his well-meant efforts frustrated through invincible depravity, and by observing the failure of some of his most sanguine and reasonable expectations. Add to this, there is an art in managing men's minds, which nothing but experience can teach him, and that man will have little skill in ruling the tempest of the human passions, who has not learned to moderate the ardor of his own feelings; and who does not know when to press his point and when to decline it, when to command and when to entreat; and how to avail himself of all the *molia temporu fandi*.

There are some worthy,—some pious men, who are capable of every thing, and yet do very little in life. They are disorderly in all their habits, and versatile in all their pursuits. Superior to fear, they are, unhappily, ductile, and receive the impression of minds inferior to their own. Capable of vast exertions, they are naturally indolent. With a vivacity, which of-

ten sparkles and charms, they unite a morbid melancholy which preys upon the heart. They are amiable, but not venerable. Such men may engage in Missions, but will hardly succeed in them. The Missionary should possess much self denial, and be regular in all his habits. He needs not have the razor's edge; but he must be as the blade of a well tempered knife. He must be a man of disipline and self command.

His character should be divested of sloth, effeminacy and indulgence. Perhaps, he should rather be capable of becoming a man of letters, than actually be so. All his habits should be active rather than sedentary. A disposition favorable to the feelings of ardent snd sublime devotion, and a delight in the exercises of the pulpit and the pastoral care, superior to what he receives from the studies of eloquence, languages, and all things subsidiary to his ministry, should preponderate in his character. In a word, he should be more the active man, than the contemplative one. A sound constitution, hardened to the vicissitude of the seasons, and capable of supporting the extremes of sufferance is greatly to be desired: but a mind superior to suffering is a consideration of far more importance, than that corporeal vigor and hardness which is invulnerable to fatigue and want.

We require in our Missionary a disinterested, generous way of thinking and acting, above low cunning, servile compliance, and a presumptuous invasion of powers to which his character does not entitle him. We would have him sincere, open, and affectionate. Instead of authoritative commands we would arm him with prayers, entreaties, and tears. We expect that he should have learned to bear and forbear. We think that ignorance should excite his pity, and not rouse his contempt. We would not have him shun the association of the poor savages he would convert; but we should be sorry to see him sink into indolent familiarity, and indiscriminating communicativeness, which betray a relaxed mind that has no guard over itself. Silence he should have learned to esteem as a grand part of ministerial prudence. He *must be* an extempore preacher, and possess a facility of conveying to the mind his ideas clear and strong, independent of those modes of speech, which originate in the laws and manners of Europe. He must be far removed from narrow bigotry, and possess a spirit truly catholic. It is not Calvinism, it is not Arminianism, but Christianity, that he is to teach. It is not the

hierarchy of the church of England; it is not the principles of protestant dissenters, that he has in view to propagate. His object is to serve the church universal. It is not the latitudinarianism of principles, but largeness of affection, which I recommend to the Missionary. I would not have him indifferent to his own peculiarities, whether they respect the doctrines he receives as truth, or the points of ecclesiastical polity he considers most friendly to religion; but I would have him thoroughly sensible, that the success of his ministry rests not on the points of separation, but on those wherein all godly men are united. He should know to what place in the grand scale of truth he is to refer each article of his creed; and be infinitely more concerned to make men Christians than to make them Church of England men, Dissenters, or Methodists. Would to God this were more attended to among us! and then, instead of observing with jealousy the prosperity of any other denomination of Christians, and considering it as an obstruction to the success of our own party, we shall rejoice in hearing that Christ is preached, and souls are saved.

Much more might be said on the qualifications of the Missionary; but I shall finish this sub-

ject by observing, that his character cannot be too perfect, nor his talents too great, nor too highly cultivated for this calling. But in addition to what is included in the idea of a godly man, there is a vast progression of ability, between the extremes of talents, so limited as to exclude a man from Missions, or so great as to give him a lead in them. We may err by requiring too much, and by being satisfied with too little. What a Missionary is expected to do and to suffer should always enter into the estimate we make of his qualifications.

The man, who reads the English language, and has good sense enough to make use of Henry's commentary on the scriptures, may be of inestimable benefit to the lower orders of people in England, though he be unfit to instruct the intelligent, and should torture the ears of the polite. Such a man may be a very proper Missionary to the negro slaves in our West India Islands. No compass of talents is required for such a situation; nor do I conceive that such an engagement, will require one jot more piety, or bind him over to suffer more hardship, than he will have occasion to exercise in England. Such a Mission is rather nominal than real; as the Missionary will preach the gospel

in those Islands with every advantage he could enjoy in his own country.

Where a language is to be learned, European comforts to be relinquished, and a Mission is to be taken up under all the discouragements which usually attend the undertaking, we require more experienced piety, warmer zeal, and better talents. The Missionary should at least, be furnished with the rudiments of grammar, and some general knowledge of men and things, as well as possessed of an understanding capable of improvement, and a spirit of application to improve it. For China, and other nations in an improved state of civilization, he should have those talents, and that information, which render him respectable in England. But even in China, the bulk of the people are on the same par of information with the common people in our own land, and many Missionaries of inferior talents might very well be associated with a few of greater ability.

In the establishment, I believe the sentiment has prevailed pretty generally, that Missionaries should be men of learning; and under the influence of this idea some worthy candidates for Missions have been rejected for insufficien cy. The Methodists and some protestant dis-

senters, I am apprehensive, incline too much to the opposite extreme. For I have heard it suggested among them, that their *weakest ministers*, who can be of little service in Europe, are very proper for Missionaries. In this sentiment there is *some* truth; but we form very erroneous ideas of Missions, if we suppose such men *only* are wanting for the service. We must have men to lead as well as to follow; and even in the West India Islands, where I have supposed pious Missionaries of the smallest gifts to be sufficient instructors for the negroes, there are many Europeans of intelligence who will attend their ministry; and if we wish our Missionaries to be respectable, there should be some of better talents among them. In every place, but the West Indies, a Missionary will require good talents, as well as the most exemplary piety. Under shelter of the opinion that men of the best talents must be kept at home, we shall give too much encouragement to that self complacency, which cleaves to men of talents, and grant them a dismission from the service, which they will be glad to avail themselves of. But I cannot believe those gentlemen think soberly of themselves, as they ought to do, who suppose themselves too great and too consider-

able to engage in Missions. One would think that considering the nature of the work, and the disadvantages we lie under from the want of apostolic credentials, we should wish as much as possible to supply their place by talents and learning. Piety is better than learning, and learning with piety has great advantage over piety alone. Every thing else being equal in our Missions, that Mission will certainly be most productive which claims the most learned Missionaries. As a man of no learning myself, I cannot but feel it a little contemptuous for me and my poor brethren, who are like myself illiterate men, to be shoved with so much good will into the hottest front of the battle, by men who are fitter for the work, but who claim that very fitness, as the apology for their sitting still. On the other hand, could I boast of talents and of letters, and consider myself as a leading man in the Church, I should blush to see a few subalterns generously exposing themselves in a warfare which I had shunned.

Let us then endeavor to preserve a mean between these dangerous extremes. Let no worthy volunteer be rejected for incompetence of learning; nor let us allow of any man's plead-

ing his literature and popular elocution as a discharge from the war. As bringing our gifts to the Lord's treasury, let us give largely and freely, and, after all, learn to know that we are *unprofitable* servants. But though we could cast in our ten thousand talents, let us beware of treating with contempt our poor brother, who, after the example of the widow, who was blessed in her deed, shall offer his two mites for the service of the sanctuary. He may, for ought we know, have presented a richer offering than us all. Our Lord, instead of throwing back the widow's mites with contempt, gave high commendation to her faith and liberality. May I never be in the place of those who reject the pious candidate for Missions, and vilify his zeal with charges of enthusiasm and spiritual pride—for what? Because he wants Latin and Greek! Because he has the insolence to offer his mite to the gracious Lord of charity! Because, that believing the race is not to the swift, nor the battle to the strong, he has courage and confidence in his God, to go forth with a sling and a stone to encounter a Philistine, whose gigantic stature and formidable arms appal all the armies of our Israel!

Somewhat similar to the question between

learned and unlearned Missionaries, is another between married and single men, which of them we should consider most eligible for Missions. But these questions seem to proceed, both of them, on a false ground. They suppose that ministers learned and unlearned, married and single, are so very zealous of preferment in this way, that our choice is puzzled, and we need great deliberation on whom we shall confer the obsolete honors of hunger, thirst, heat, cold, nakedness, sickness, poverty, contempt, persecutions, and death. But the case is altogether different. We *wish* for some learning in our Missionaries; but we must be content, for one man of letters, to receive twenty, who have no pretension to learning. It will be the same with men, who have wives and families, should we prefer them. They will not generally be prevailed upon to look Missions in the face. And as I am more disposed to reason from facts, than from preconceived theories, and much inclined to believe that men's minds, like waters, find their own level, I conceive that, from the invincible aversion which men of learning and fathers of families show to this business, we may arrive at the conclusion, that they are not, *generally* speaking, proper per-

sons for Missions. A few great leaders appear absolutely necessary; and if learned men were equally willing to become Missionaries, they would claim a preference; but as they are not equally willing, and as they will probably never be so, we not only may, but must give them the discharge they require. We must do the same with married men. I cannot persuade myself that the relations of husband and father, considered simply in themselves, absolutely prohibit the engagement; but I am fully of opinion that there is a wide difference between the case of learned and married men enlisting for this war. If there be equal piety in the learned, learning must give them great advantage over the unlearned. With respect to the married, as they must be greater sufferers in Missions than the single, they should have more zeal and piety than single men to engage them to suffer; and, even with this advantage, the incumbrances of a wife and family must lay insuperable obstacles in the way of their acting, with that energy and decision we may expect from single men. As I find public opinion leaning much in favor of the claims of married men, it may be worth our while to state the rea-

sons urged on both sides, and to examine on which they are the most conclusive.

In favor of the married, it is urged, that their wives would be extremely serviceable in a missionary establishment—that they would be very useful among their own sex, especially in the East, where women are secluded, and the sanctity of the Haram would be polluted by the presence of any but female Missionaries; and that they would be a safeguard to the characters of their husbands, which might otherwise suffer from a ministerial intercourse with female converts. To enforce these arguments, is adduced the example of the Unitas Fratrum, who in their Missions generally make use of married men.

It is granted a pious, active, healthy woman, might be serviceable in a missionary institution: but it should be remembered, that the sex in general are not calculated to support hardship; that young women, who are bearing children, more frequently require to be waited upon, than are able to wait on others; and that the care of a young family will leave them little time to aid their husbands' missionary labors. And if it be considered that the men who will engage in Missions are generally such

as are in the prime of their years, our missionary establishments may soon be expected to be very populous. With respect to the service hoped from them of introducing Christianity into Asiatic Harams, I fear they will not effect much. Husbands have, in general, more influence in forming the religious principles of their wives, than wives have on those of their husbands. If the men are converted, they will carry their religion home to their wives; and if they can once be prevailed on to embrace our religion, it is not unreasonable to think, that they will soon adopt our manners, and give us as free an intercourse in their families as is to be wished. The protection they may afford to their husbands' morals, as well as their characters, I shall not affect to despise; but it cannot be weighed against the disadvantages they would lay them under in their work. Nor is the example of the Moravians to the point. They are in this, and many other respects, a singular people. And, if it might not give offence to the wives of ministers of other denominations, I should say that their women are educated in a way which render them fitter companions for Missionaries than any other women in the world. But, in addition to what I have

here advanced, much more is to be said. I have recommended Missions to be taken up on a larger scale, and with a bolder spirit of enterprise, than that in which they have been hitherto conducted. If, therefore, a few women and their families might be settled in some situations, where accommodations are to be had for them, nevertheless they will be unfit companions for the larger part of Missionaries, who will be engaged in perpetual travels and labors among a heathen nation, where they must undergo all possible hardships. I propose to send forth Missionaries in large numbers, and I suppose that the fruit of their labors, the humanity of the natives, and the largest supplies which can be sent from Europe, will altogether form a fund very inadequate to the support of women and children. I expect, if they have the souls of Missionaries in them, that they will often, between their charity and their zeal, be placed in circumstances similar to those of St. Paul, in nakedness, in want, in perils by land, in perils by sea, and in all the varieties of suffering. And are these men to have wives and children? Will men of a spirit like this be likely to pine for the indulgence of a lady's lap.*

* Since these letters were written, the experience of

If I am thought to have lost myself in the regions of romance and to be conjuring up en-

those, who have been engaged in Missions among the heathen, does not favor the sentiments expressed above by Mr. Horne.

"That Missionaries should, as a general rule, live in the married state, *wherever they can obtain a settled and undisturbed residence*, is argued from the following considerations.

"1. All the arguments in favor of the marriage of the clergy, generally, can be urged in favor of the marriage of Missionaries, situated as above described; and some of them can be urged with peculiar force.

"2. Those christian duties, which result from the relations of husband and wife, parent and child, and master and servant, can never be so well inculcated, nor so well understood, by a solitary man, removed far from christian society, as by persons, who sustain these relations in a well organized family; but, particularly, these duties cannot be *exemplified before the heathen*, unless by Missionaries, who are married to well educated and pious females, who have formed all their habits and modes of thinking in a christian country. This is a point of immense consequence, and is not sufficiently attended to, by those who give a cursory glance at the subject.

"3. Missionary Societies ought to strive to raise up a christian population in heathen lands. The children, in most heathen countries, are like *wild asses' colts*; they grow up ungoverned and ungovernable, and of conse-

chanted castles which never did exist, for the ideal pleasure of killing giants, chaining lions,

quence become idle and dissolute. But Missionaries can govern their own children; they can make them industrious; they can make many of them studious and learned; and, by the blessing of God, can fit them to become future Missionaries, with many advantages and high accomplishments. The sons of Dr. Carey and Dr. Marshman bid fair to be the very first oriental scholars. How could such scholars be formed in any other way so easily, as by making them acquainted with the languages of the country from their infancy? Two sons of Dr. Marshman, aged thirteen and eleven, carried on a public disputation in Chinese, which called forth the high encomium of the Governor General. Let it be remembered, that the Chinese is a language, which has been pronounced till lately impossible to be thoroughly learned by a European.

"4. The decencies of civilized life, including a just appreciation of the female character, can never be introduced among heathens, unless by the aid of females who have been educated in a christian country. We are not to forget, that those heathen countries, which are so far civilized, as to have made great progress in agriculture, manufactures, and commerce, and to have enjoyed a written language for many generations, are yet altogether uncivilized in many most important respects, as Dr. Buchanan has proved, in his Christian Researches. Domestic virtue and domestic happiness are unknown among them. Our Missionaries at Bombay have been witnesses of such gross,

dissolving spells, and freeing captive dames, I must persist, like the knight of La Mancha, to vindicate the sanity of my intellect, and to affirm that the things I talk of have existed, and will exist again, and that until they are made to do so, I am a sober man, and read my book accurately. The soundness of their intellect may rather be suspected, who think of sending half a dozen married Missionaries and their families to India, to give them snug births and good salaries at Calcutta, or other European

enormous, and *universal* violations of morality and decency, as could not be named, or even hinted at with propriety in this place.

"5. The experience of all modern Missionaries, who have been in a situation like the one here in view, seems to be decisive on the subject. Dr. Carey, in a conversation with one of the American Missionaries on that subject, would hardly admit the *possibility* of a Missionary being so situated, as not to make it expedient that he should be married. As a general rule, he urged marriage upon Missionaries as *an indispensable duty*. The Missionaries in South Africa, among the wild Hottentots, Caffres, and Boschemen, have generally deemed it expedient to be married. The Moravian Missionaries, though engaged among the most savage people, have generally been married. Surely all this experience is entitled to very great consideration." PAN. Vol. xi. p. 179.

settlements, where they are to superintend a school, and preach to a few luxurious Europeans, and such natives as care to come into their churches. And for what purpose all this astonishing apparatus? To convert the natives of Hindostan to Christianity! And by what year of our Lord may we expect that the gospel will be spread through that empire? As soon might one hope to empty the sea by lading it out with buckets, or think of giving light to the world by the glimmering rays of half a dozen wax tapers! Surely gentlemen who will only patronize Missions conducted on this scale, and gravely talk to the world of their wish to spread the gospel, cannot reproach me for credulity and enthusiasm. I am not weak enough to suppose an apostolic work, such as the conversion of the heathen nations is, can be effected in any but an apostolic way. Had the apostles themselves set down in India to teach schools, and to act as parochial ministers, not all their miraculous credentials would have spread the gospel there. The reverend Mr. Swartz, a Danish Missionary, and one of the most respectable and successful men, who has appeared under that character in Hindostan, has found it necessary to travel a good deal about in preaching the gospel: and

a few others, possibly imitate his example—I do not mean to represent that gentleman as properly an itinerant preacher; but only to insist, that he is sensible, that he must go after the lost sheep, and not leave them to seek a faithful shepherd. He therefore preaches out of doors, and lays hold of every opportunity of going among them. But, I fear his example meets not with general imitation; and, if it did, as married men cannot do what ought to be done in that way, so the number of Missionaries employed there is inadequate to the work. Whatever difficulties, therefore, there may be in finding a sufficient number of Missionaries for such an attempt, it must be done, or nothing will be done worthy of our religion—worthy of God manifest in the flesh. And, if this is to be done, I believe few people will think it advisable to carry their wives and children into so hot a war. For whatever Missionaries are willing to suffer in their own persons, they will expect, and will have a right to expect, such a support for their wives and families, as an undertaking so circumstanced could not afford them.

Single men are then the proper persons for this work. They have no ties. Private char-

lies will not counteract public ones. They can live cheap, fare hard, and are ready for every service. If, after acquainting themselves with a country and its inhabitants, they think it advisable to marry, I see no reason why they should think their European blood contaminated by an alliance with the women of the country; and if they make any converts, there will certainly be females enough whom they may marry. They will be the properest wives for them, who are born in the country, speak its language, are inured to the climate, and are accustomed to the manners of the inhabitants. Such women may be able to take a share in the hardships of a missionary life, and by their labor, as well as their connexions, do something for the support of their husbands. None of these advantages can be hoped from an European woman. If they are true converts, they will be animated by the zeal which attends so blessed a change; and that patriot love and warm attachment to our native land, which glows, more or less, in every human breast, will co-operate with it, to make them zealous auxiliaries in converting their countrymen. They will attach their husbands to the country, and keep them steady to the work. Their

children, educated in Christianity, and endeared to the country in which they are born, and have many relatives, will some of them tread in the steps of their fathers; and, though they should not, they will, in other respects, countenance and support the religion in which they were brought up—a religion, which, though they should not choose to practise, they will hardly forsake for the deformed systems of heathen superstition. Whereas, the men, who carry out with them European women and their children, will always have it in contemplation one day to return to England; they will be looking out with anxiety for ways and means to accomplish that end; and if they see no hope of effecting it, their lives and their death will be embittered by the idea of leaving the women and little ones, whom they love dearer than life, destitute and friendless in a foreign land. To say, they ought to put their trust in God, is nothing to the purpose: for we are not inquiring what men ought to do, but what, considering the weakness of nature, they will be most exposed to do. For my own part, I confess ingenuously, that this is a feature in Missions, which I have never looked at, without feeling a horror, which has chilled my blood; and if I, who am so far gone in

them, do not care to make such a sacrifice, I fear few are to be found, who will make it. Notwithstanding, as there are among the ministers of Christ, thousands, who have more faith than I dare claim, as well as more apathy than I wish to be possessed of, I have no doubt that some fathers of families will give an example, which must excite admiration, though it should not invite many to imitate them.

I remain, reverend brethren,

Your affectionate, humble servant,

M. H.

LETTER VI.

Fathers and Brethren,

An inquiry into what may constitute a call to Missions will merit serious discussion. Some incline to treat this question with contempt, as one species of enthusiastic jargon, by which religion has been discredited in the world: and, I am sorry to say, it has been at times, so managed, as to give color to their censures. Nevertheless, you will be of opinion with me, that much solid sense and sober piety are contained in it; and when we consider that every thing valuable to man is staked on its determination, they must be strangers to the sentiments of the human heart, and evince a want of reason and ingenuousness, which they charge on others, who suppose men of sense will embark on the sea of trouble, without having first viewed the question on every side, and obtained that well grounded satisfaction in the propriety of their conduct, which may hereafter support and comfort them under all its possible consequences.

The general duty of ministers and their flocks, with respect to Missions, we ground on the command of our Lord, the character of his religion, the example of his Apostles, the declarations of his Prophets, the common principles of humanity, and the whole aggregate of argument, which arises from the nature of the undertaking. But unhappily, as in many other cases, so in this, what is acknowledged as of common obligation is not felt as the particular duty of individuals. In this respect, our Lord and his household may be compared to the family of an opulent, indulgent master of many servants, who commanding some unpleasant business to be performed, but intimating his pleasure in general terms, not addressed to any particular domestic, his servants, instead of readily obeying his commands, are all of them disputing, from his lordship's chaplain to the scullion in his kitchen, which of them is obliged to perform his will. The chaplain is a gentleman, and above such menial offices. His lord certainly understands too well the dignity of his character to address such orders to him. The steward declares his engagements bind him no farther than to use his pen, and to overlook his master's rents and disbursements with fidel-

ity. The butler protests that he was not hired to be a footman; and the underlings of the house, with many professions of good will, plead they are not qualified for doing their Lord's will. In a word, the business is either left undone, or a few poor, honest fellows, who love their master and are jealous for his honor, go forth and do their best; but, not receiving from their fellow servants that assistance, which each ought to have afforded them, the business is done in a bungling way at last; and my lord's chaplain, steward, butler, and other servants, instead of feeling that it has miscarried principally through their fault—instead of being ashamed into exertion, say, some of them, that their lord "never gave such a command;" others, "that the time for obeying it is not come;" others, "that the bad success of their fellows discourages farther attempts;" and while some are provoked that the menials of the house should presume to engage in the business, others, "declare it is vile, dirty work, and fit only for scullions and shoe-boys." This has been precisely our conduct in Missions.

But how may an individual know that this general duty determines on him? This inquiry will be made with views as different, as are the

characters of the men who make it: some to find a plausible excuse for declining their duty; and others from a sincere desire to know, and to do it. To the first sort it will be impossible to give satisfaction. Their first principle, *I will not be a Missionary*, precludes all conviction. Their second principle, *I will justify my disobedience*, determines them to demand such reasons, for the *absolute certainty* of their call, as they know, or ought to know, cannot be given them. They demand their call to be demonstrated with intuitive evidence; and while there remains a possibility of their deceiving themselves, prudently determine to run no hazards. Be it so gentlemen. We dismiss you from the service until you have acquired more ingenuous minds. Your swords may remain quietly in their scabbards, for this is not a war in which faith will supply the place of steel. You are your own demonstrations, that God does not call you to Missions; and whatever sins you may stand accountable for in the day of Christ, I think you will hardly be criminated under that statute of his kingdom, *Go preach the Gospel to every creature.*

Sincere Israelites, who, like Nathanael, have ingenuous minds, and worship God in truth,

may, on this subject, be satisfied, as clearly as on any other, which is involved in the truth of the gospel. In the scriptures, in reason, in providence, in experience of our own hearts and characters; and in our relations in private and in public life, there are to be discovered data, from which we may come by a simple process of reasoning, to a very tolerable conclusion of what is our duty in this instance.

This call is certainly not of man, nor of the will of man. A sense of the worthiness of the undertaking, and a general desire to do the will of God, with the solicitations of friends, who think highly of us, and who are of opinion, that there is a providential opening for us to go to the heathen, do not constitute a sufficient warrant for engaging. Much, very much more than all this is required. The Moravian maxim, "never to persuade, much less to urge a man to engage in Missions," has been justified to them by experience; and it will appear perfectly reasonable to suppose, that the levers and pullies of human persuasion, by which a man, indifferent to Missions, may sometimes be excited to act in them, give no sufficient momentum to the soul to support it against the immense counterpoise of flesh and blood. He

ministrations possessed of the most lively zeal for Missions, may deceive himself by false fire, and enthusiastic feelings; but the man, who wants fire, who is merely prompted by his friends, and supposes a Mission to be managed like a parish in England, equally deceives himself, though he declaims against enthusiasm, and would have us understand, that he is following the less fallacious light of reason. But I exhort every one, whose whole soul is not in the business, to stand firm against the persuasion of all men. He may be assured that the missionary work is too rough for his ductile nature. If he cannot say no to his friends, how shall he say no to those manifold temptations, which will solicit him to return? And I beseech all, who have claims to reason, to religion, or to humanity, never to attempt to persuade any one, directly or indirectly, to do any thing more in Missions than he can do with pleasure and unfeigned good will. It is unreasonable to suppose that our persuasives can operate to change the character, and in a moment to give a man sentiments and feelings he never had before. It is not agreeable to the economy of religion, for God to leave the instruments of his will, without inclination, as well as ability for doing it.

Last of all, it is a most inhuman persecution to insist on its being the will of God, that any individual should engage in Missions, or in any degree to assume the province of heaven in pretending to search the heart and direct the conscience. This conduct is the more odious, as it is an instrument of torture, applied to none but worthy and pious minds, where we have most reason to believe it unnecessary.

Nor will providences, which appear *suddenly*, and a *present* willingness to engage, prove our call. Providence is a mysterious book, not easily legible, and best understood when read backward; and I shall much suspect that man's call is shewn him by sudden and unexpected openings of Providence, who has never before made a discovery of it in his Bible, or in his own heart. From a general analogy of grace as well as nature, we are led to expect, that what is born and attains maturity in a day, will fade and die in as short a term. In a Missionary we look for strong, permanent habits, such as are formed for reiterated acts. We do not mean to limit the Holy One of Israel; but to respect Him as the God of order, means, and ordinances. He has established the connexion of effects with their causes; and though He

may and will, when He sees good, invert the established order of things, we must not affect more than what becomes the fragility of our nature. We must require the horse to be broken in for the battle. We must expect, that the man, called to Missions will experience, successively, all the vicissitudes of hope, fear, desire, aversion, confidence, and despondency, before he dips his foot in the water, or will be able to contemplate with steady courage the dangers of these depths. If there be a man, who claims exemption from common rules, and can in a moment engage in a Mission without a disposition previously formed, and, having so engaged, can conduct the matter aright, he is no precedent for our imitation.

These observations premised, the first thing towards constituting a call to Missions is ability to comply with it. Let the candidate, therefore, examine himself, whether he be possessed, in a reasonable degree, of the qualifications necessary for that station. From what he has done in the ministry in England, he may form some guess of what he is likely to do abroad. It may also be proper to take the candid opinion of his ministerial friends, whose favorable sentiments will support his diffidence, or whose

honest censure may check his temerity. On this subject, if on any, we shall be safe to moderate our qualifications; and, if we are humble, we shall naturally be led to do so. This, if in one way it operates as a discouragement, will in another produce different effects. God giveth grace to the humble, and men will give them honor. An humble opinion of ourselves will neither damp our zeal for God, nor our benevolence to men. It will not pervert our understandings, nor make us dishonor God by disclaiming whatever degree of humble fitness He may give us for the work. The greater the natural and acquired talents of any man be the better; but all this is not the great thing, the one thing, the living spirit, the eye, the ear, the strength and arms of the Missionary, *Christian godliness, the mind of Christ, the image of God*;—this is the qualification which a Missionary cannot do without; which he cannot have in too great a degree; and which, if he possess in strength and vigor, his other qualifications, however small, cannot be deemed defective. Upon this subject, then, he cannot put to himself too many or too close questions. His self-denial, activity, fortitude, perseverance, habitual diligence, and conscientious adherence

to order and regularity, throughout his whole conduct, will each of them merit minute investigation. If the result of this inquiry be satisfactory to himself, he may be assured that he has, at least, a solid foundation to build upon.

The second head of inquiry is his *willingness* to engage in Missions. Here something more is required than cold approbation, or that general disposition to do the will of God, which influences every pious man. We look for a strong, decided predilection—*a passion* for Missions, if I may be allowed the term; that species of commendable enthusiasm, which enables professional men to magnify the dignity and importance of their respective arts, and to pursue their object, under every discouragement, until they have carried their art to a perfection, which men of colder minds could never have supposed it capable of receiving. I would have him possessed of that strong passion for Missions which Columbus had for discovery, and which supported him, for a long course of years, against the ridicule of the whole world, against the discouragement of having his services rejected by different princes, against the ingratitude of Ferdinand and Isabella, and against the repeated mutiny, treachery, and

baseness of his companions. I would have him so enamoured of his object, as to consider the hardship and danger of the pursuit a pleasure rather than a pain; and to find in himself a disposition to succeed, or to perish in the attempt. If he cannot engage without a wish to return to Europe, and with a full determination, God being his helper, to die in the harness, that man has not the soul of a genuine Missionary.

Some of my readers will think I draw a glowing picture, and that my colorings betray the glare of enthusiasm. They would have their Missionary, what they call, a prudent man, a man of reason and coolness. They will say, that he, who engages with so much warmth, will soon have his fire damped, and betray as much cowardice in the conflict, as he showed courage before the battle. I will entreat such gentlemen to give a candid interpretation to my terms, and to enter into the spirit of the writer, as well as into the force of his expressions. Human language is defective. They, who use it, are still more imperfect. I may not have the felicity of expressing the idea I would convey, exactly such as it is in my own mind; and though I could stamp my ideas on language as

clearly and forcibly, as new coin displays the impression of the die, yet except my thoughts had the same currency as the king's coin, my reader may easily mistake my meaning, where I have made none in expressing it; and in this manner every man who writes sustains some censures, which are due to the precipitancy and disingenuousness of his reader. In the light of this observation, I beg leave to remark, that Columbus, Cortez, Cæsar, St. Paul, and all those, who have done great things in the world, have possessed a fire, and energy very uncommon; and that this fire, this energy, was absolutely essential to what they undertook and what they performed; but certainly this remark does not suppose that this fire alone effected every thing. They were men of knowledge, of prudence, and of that coolness, which tempered their fire, and gave it a proper direction. Had they not been supported by these solid qualities, Cæsar might have perished like Cataline, and St. Paul would never have been God's instrument for building the Church. If my Missionary therefore, has more zeal than good sense, more fire than wisdom to command it, he will soon find that, instead of walking in the footsteps of an Apostle, he is flying on the wings

wings of Icarus, or driving the destructive car of the juvenile and presumptuous Phaeton. False fire will not dissolve real cold, nor false courage support the burst of cannon.

But this concession made, I insist upon it, the Missionary must not only have true fire, but a large proportion of it; and I insist upon it so much the more, as I see very little attention paid to it; as I cannot but think, that too many good men are forcing Zeno's coat upon the affectionate Jesus; and appear more afraid of offending men by being too hot, than of displeasing God by being too cold. Instead of bringing the world over to Christ by the godlike, irresistible charms of truth proposed without false ornaments, we endeavor to accommodate it to corrupt minds, by proposing it under the garb of reason, and with the affected, sickly air and feeble tottering steps of morality. In this manner we betray our Master, and lose our own labor. And however digressive this observation may appear, I affirm, it has much to do with my subject; for until we learn to disuse our moral dialect, and high sounding talk of reason, there will be little right reason or good morals in the church; until we boldly take up the cross of the blessed Jesus, and tell mankind

that, in religion there is no other reason, no other morals, than that godlike reason, those divine morals, which he brought down to us from his Father's bosom and treasured up for us in his holy gospel, we shall never be able to carry on a war of Missions, nor have apostolic men to act in it. A Mission, contemplated in its true spirit, and in all its compass of sacrifice and suffering, is not a common thing, and men, whose minds are of a common cast, are unfit for it. If, therefore, their engagement is so remote from the common course of things, why should Missionaries be expected to feel and think in the beaten track? If they are to live in fire, where is the absurdity of wishing them to be endowed with the properties of the Salamander? If their work is apostolic, how is reason violated by expecting they should claim alliance with the blood of St. Paul? Thanks be to God, his blessed Son does not treat the soldiers of the cross with that contempt they suffer from their fellow Christians! No, the choicest consolations and the most joyous hopes are their portion; and, if the afflictions of Jesus abound in them, they will be comforted with the most glorious anticipations of his kingdom and of his joy.

Nor if a young man, in the early prime of life, should mingle with the lambent flame he has kindled from God's altar, some sparks of wild, erratic fire, are we entitled to treat him with contempt and rejection. If his character be supported by solid qualities, these sparks will, with a little time and experience, be absorbed in the purer flame. Nay, should he at first betray some tokens of fear and softness, we should rather sympathize with his weakness than despair of his courage. If we find in him that tried courage and unrelenting hardihood, which characterize the veteran, who has traversed through many a well fought field, and endured the various climes of the North and South, we find much more than we are entitled to hope. St. Paul, indeed, was at once made a Christian and the chief of the Apostles. Such power belongeth unto God, and such honour to the man, whom He will exalt. But, in spite of the example and exhortations of the great St. Paul, Mark fled from the work of the apostolic Mission; nevertheless, between the wholesome censures of Paul, and the consolatory affection of Barnabas, his spirit was, through divine grace, again excited to the fight of faith, and he redeemed his character, and obtained a good re-

port among the Apostles. Let the candidate for Missions be possessed of what degree of zeal and courage he may, no doubt the day will come, when with fears from within, and fightings from without, he will be pressed beyond measure, and feel that nothing but abounding grace and almighty power can console and support him. But, if we must make some abatement for his courage, when engaged in actual service, and jeopardizing his life on the high places of the field, surely we should require some tolerable degree of ardor before the sword is drawn and blood is spilt. For if the man, who volunteers, and is borne on the strong wing of hope, must expect such rude shocks in the evil day, what are we to expect from him, who enters into Missions, without zeal or energy, and who is, in fact, little better than a pressed man?

The third consideration, which I shall notice as essential to a call to Missions, is, a freedom from such ties as exclude the engagement; and they will be either of a domestic or a ministerial nature. I have more than once expressed my sentiments with respect to the propriety of married men and fathers of families engaging in Missions. Generally speaking I do not think

it advisable; but I dare not say it is improper. I will not disapprove the man so situated, who shall engage; and, if he and his family conduct themselves in a Mission as the reverend Mr. Egede and his household did in Greenland, they shall have my warmest commendation. Nay, should they, through human weakness, fail in fortitude and perseverance, the piety of the attempt will, with me, cover the weakness of the execution. But the propriety of such an attempt will, in my idea, depend on circumstances. The health, strength, and habits of a mother and her children are to be considered, as well as the degree of accommodation, which can be afforded them, in a Mission. Much will depend on the willingness of a minister's wife to share his toils and perils, and very much will depend on his own strength of soul to see his wife and family, languishing and dying, if God should appoint it so, in consequence of his engaging them in difficulties, which they cannot support. If a minister be possessed of this fortitude, if his wife breathes the same spirit with himself; and if they both think the venture justifiable, let them go, and give an example to Christendom, which we so greatly want. But if he cannot inspire his wife

with his own sentiments, I am clearly of opinion he has no call to Missions. I reason thus. If it be said, that the wife of that minister has not piety to engage of her own free will, I answer, Christianity will not justify a divorce by leaving her behind him, and good sense will not justify him to take her abroad into circumstances of distress and danger, where all her passions will be armed to war against his peace and to discredit himself in his ministry. If it be said, that his wife is a woman of piety, the case stands still more strongly against him, and a dreadful suspicion will lie against his piety. For if a woman of piety, his wife, the mother of his children, cannot be made to enter into his call, I must suspect that he carries with him abroad more religion than he exercises at home; and can entertain very little opinion of his converting heathen, who cannot convert a godly woman, who loves him, to follow him to the world's end. Nor would I recommend the force of strong persuasion, much less any thing like conjugal authority, with any woman. The man, who does this, will find, at last, that he rolls the stone of Sysiphus, and when he thinks he has got it to the top of the hill, it will return with a double force, acquired by the velocity of

its descent, and crush him to pieces. If a married man wishes to engage in Missions, his first care is to inspire his wife with a portion of his own zeal; if he can do so, well; if not, I advise him to stay at home. It is a base, unmanly thing to complain of our wives; and women were never generally vicious, base, and cowardly, when men did not make them so. Godliness is the most commanding thing on earth, and women, who have the best opportunities of knowing their husbands' piety, and are personally attached to them, will not be the last to revere it. The man, who charges his wife, in nine cases out of ten, will reproach himself; and I affirm, when we dare imitate the Apostles, there is little fear of our wives lagging in the race of virtue.

A minister's flock should be as dear to him, and in some sense, dearer than his wife and children; and if we are in posts of uncommon honor and usefulness, it may well admit an inquiry, How far we are justifiable in relinquishing them? We are giving up a certainty for an uncertainty. The good we shall do abroad may bear small proportion with that we leave at home. We may mistake our call, or we may be called to die, while the honor of

conquest is reserved for others. We may, for ought we know, groan for years under the consequences of a precipitate conduct, and reproach ourselves for not having better understood our Shepherd's voice. What the charity of others may, and should, lead them to excuse as the error of an honest zeal, we shall probably charge on ourselves as the proud, volatile mistake of an unsanctified heart. We may expose ourselves to be the butt of those cold spirits who never had religion enough to aspire to excellence; to be admonished with ignorant, but wounding good nature, "I always told you, you mistook your call, and would soon be glad to come home;" and to be held up as a discouragement to those who would do well—"Look on that man; he began to build and was not able to finish." We may actually grieve God's spirit; and never recover a post as useful in the ministry as that we relinquished. And all this may be a very righteous and necessary discipline to humble the man, who having only the qualification of a sergeant in militia, shall aspire to the rank of colonel in a regiment for foreign service.

Far be it from me to discourage any man; but I must hold out no false colors. To have

a real call to Missions is a great honor and a great felicity; but to mistake our call is a sad thing both to ourselves and to others. Nor is there any great danger of my discouraging the man, whom God prompts by his spirit, to embrace this calling. But some, who are really called, may be too hasty; they may mistake there line of march, or engage before the signal for engaging be given. I know of no specific rules, for men whose circumstances may be infinitely various. Here every one will reason and judge for himself; here he must divest himself of all prepossessions on either side, and make diligent inquiry of that God, who has promised to give wisdom to all who seek it.

Supposing the Missionary candidate has gone over all this ground to his satisfaction, the only thing remaining to complete his call will be a reasonable prospect of success. To have this reasonable prospect of success, his measures must be well consulted, and he must be provided with every help, which the nature of the undertaking can require. Let him then ask himself, Have I funds equal to my undertaking, and are the patrons and conductors of the Mission in England men of zeal and spirit, such as I can make perfectly free with, who enter into

all my views, and in whom I can perfectly confide, for every encouragement and support? Do they leave me perfectly at liberty to act abroad as I see occasion, not fettering me with cold theoretical counsels, and prescribing with decision a line of conduct to me, which amuses them by their fire-side to chat over with a friend? Unless he can answer these questions in a satisfactory manner, his measures are not well taken; and if he is zealous in his pursuit, he may leave every thing and suffer every thing, to go to India or Japan to find his hands tied behind his back when he gets there, and to pine away in vexation and disappointment.

Let him ask farther, Have I fellow soldiers like minded with myself, and is my Mission so connected and conducted, that I can have a supply of as many of them as my work shall require? Have I such an acquaintance with the country where I am going, of its climate, geography, policy and manners, as I can reasonably expect to answer, upon a trial, with those views which have engaged me to go there? If he goes alone he should be a man of no little stature. Though he should live and die like David Brainard, he will in that case only relinquish a greater good in England to do a smaller

one abroad. Where a tolerable number of Missionaries are wanting, a few individuals may be converted; but the gospel will not be spread: nothing will be done answerable to the idea of a Mission. And I confess I can see no reason for marching through fire and water to convert a Bramin in India, when, with half the labour, ten of our own countrymen might be converted at home; except it be to keep up the dying flame of missionary zeal, until Christendom be ashamed out of the folly of conducting Missions in this lazy, absurd way. On the other hand, should our information of the place we are going to, be defective, we shall proceed on false principles, and when practice is discovered to be no opposite to our theory, we shall be liable to turn on the heel, and say, this is not the place to which I am called.

When a minister has patiently examined these four topics, his ability, his willingness, his freedom from those ties which prohibit the engagement, and the reasonable prospect of succeeding, and finds them all concurring to countenance the pursuit, he will, I think, be in possession of every thing which ought to be desired, or can be obtained to make his call clear. He has nothing then to do, but to obey the di-

tress of his conscience, and casting his care upon the Lord, to make trial of his apostleship. If he is blessed in his deed, he shall see of the travail of his Redeemer's soul, and of his own, and be satisfied. His example will provoke his brethren to jealousy, and his success encourage our exertions. If he fails, he will discourage no man, who does not wish to be discouraged. He may come home, and tell his brethren ingenuously, "I have made the attempt, and find myself inadequate to it. Nevertheless, the foundation abideth firm, the obligation of the duty is the same, and do you, who have more wisdom and piety, stand forward as the champions of Christ and his religion. Let no man's heart fail on my account; nor suppose, because I have done nothing, that nothing is to be done by the many veterans who fight under the cross. You censure my rashness, you chide my pusillanimity, and it is of little matter that my character sink under a weight of reproach, which in many respects I have deserved; but do you arise, and be jealous for your God. Conquest hovers over our banners, if we dare engage with spirit. I am indeed defeated, but not discouraged; I despair of myself, but not of the cause of Christ. Go, and redeem the honor I have

last. Wipe away this vile disgrace, this unutterable shame, which rests upon the christian name. Let it not be said, that in the eighteenth century, in Britain, among the thousands of ministers of various denominations, who are the glory of the churches, that men are not to be found who feel for man,—Christians who are not jealous of Christ's glory,—ministers who cherish the noble emulation of following the apostles. If you will not act, God will raise up others to reprove and shame you. If you will not act, you almost justify that temerity and cowardice, which you censure. I have been defeated, but it was in the field, and after receiving many wounds; but you, by more shameful cowardice, give up the cause for lost, without making the generous effort. I have been rash, in thinking of myself more highly than I ought to think; but you almost provoke the repetition of my rashness, by undervaluing Christ and his religion; for when you are cold, where you ought to be animated by the most lively zeal, it is enough to provoke babes and sucklings to take up arms; and if they cannot conquer, at least, teach us to die for the Captain of our salvation." In this strain may he address his brethren; for whatever censure may rest upon his

mistake, whatever want of sanctification of heart it may infer, if this be the grand fault, which lies against his character, it is of a kind, especially when he comes to see and confess it ingenuously, as infers also something which will support him under its consequences;—as will, with God's grace, lead him to real improvement, and render him more the object of esteem, than of reproach, to all who love God.

Next to the inestimable and irreparable loss of his own soul in attempting to save the souls of others, perhaps the most insupportable shock a Missionary can have to support, far worse than death, is that of total disappointment, together with the discovery of having mistaken his object. Yet to this total disappointment, to this dreadful discovery, is every man liable, who engages in Missions. This reflection should guard us against precipitate determination; and teach us to meet disappointments half way. When we are soaring in the clouds, we should often bring ourselves to the ground, by saying to ourselves, "Perhaps I may be mistaken in my call—perhaps the most cruel disappointments await me." Such thoughts are the more needful, as men of fire, and such Missionaries will be, particularly need them. The

often we deceive ourselves by supposing constitutional vivacity is christian zeal; and, though we indulge these humbling considerations to consolidate our spirits, as much as possible, if disappointment be at last our portion, we shall find it hard enough to support the dreadful concussion when it comes. Few men of candid minds are wholly blind to constitutional failings; and if the Missionary be sensible that his defects lean to the side of false fire, it will be doubly necessary for him to labor after the stronger qualities of gravity, firmness, and self-possession; and to go forth *in utrumque paratus*, to win trophies, or to support the disgrace inevitably consequent on an unsuccessful attempt. Should a missionary spirit be generally excited, many, who mean well, will be induced to venture, who, upon the trial, will find their strength insufficient for an apostolic warfare. They must, then, either relinquish the way or persist in it to their own ruin. In this dilemma, the man of feeling, honor, spirit, may find such a quantum of pride, self-confidence, and impatience, in his composition, as he never before suspected. His feeling, his sense of honor, his spirit, which, with a share of godliness, were perhaps the secret springs of his

engagement, will now turn their strength upon himself; excruciate him beyond imagination, and, if God's infinite compassion do not prevent him, and enable him to sink quietly into his own nothingness at the feet of Jesus, he will become the prey of that proud sorrow, which, in scripture language, is said *to work death*; or, in the phraseology of this world, *he will break his heart*. The man who is *persuaded* to engage in Missions is free from this danger; but he who, with the semblance of apostolic zeal, without deep humility, meekness and patience, falls into this circumstance, will experience a hurricane of passions, which beggars all description. Much of this I have known too well; and I make this confession, that my readers may learn, that I make a real and important distinction, between a well tempered zeal, and that species of fire which betrays levity and inconstancy of mind.

One more observation I shall make on this subject. If we would not discourage Missions, we must beware how we indulge the asperity of censure against those who fail in their attempts. They have paid the penalty of their rashness, as fully as any man of humanity could wish. We should remember, it is easier to at-

tempt great things than to accomplish them and if to the proud humiliations of a man's ow mind, and those kindlier ones of God's goo spirit, this poor dejected mortal is to be repre hended, ridiculed, or, under the pretence o pity, to be the object of the vile contempt o base minds, who will engage in great and per ilous undertakings? Let Christians then, im itate the dignity of a Roman Senate, and, in stead of censuring what thousands can censure and few dare imitate, treat such a one with generous condescension, which may sustain hi mind under affliction, and encourage others t bold attempts to serve a grateful people.

After all, as real Christians are few, an false ones many, he who becomes a Missionary must expect what he will certainly find,—con tempt and opposition all the way through; an though it be our duty to treat him in the way recommend, it is evidently his duty to strive after that lowliness of soul, which, setting it self under the eye of God, is neither elated wit the praise, nor dejected by the censure of men In learning of Jesus to be meek and lowly i heart, we shall find solid and permanent rest.

I remain, reverend brethren,

Your affectionate, humble servant,

M. H.

LETTER VII.

Fathers and Brethren,

If we would see a general spread of the gospel and multitudes of ignorant Heathen gathered into the fold of Christ, we should endeavor to mend the missionary road and to remove from it all unnecessary turnpikes: we should consider the objections, which are made to Missions, and, by giving them satisfactory answers, shake off those fatal discouragements, which counteract our exertions. I beg leave to lay before you such of them as have fallen under my notice, together with such answers as I have made to my several objectors.

The first trite objection thrown in the teeth of the man, who speaks in favor of Missions, is, *We have heathen enough in England, without crossing the sea to find them. Convert those we have at home first, and then look to those abroad.*——This objection reminds me of the language of our Lord when assuming the cold, severe air of the Pharisee, he made a trial of

the faith of the Syro-phœnician woman, who requested a cure for her daughter.—*It is not meet to take the children's bread, and give it to dogs.* And I think it may be well answered by the words of the afflicted mother, *Truth, Lord; yet the dogs eat of the crumbs which fall from the children's table.* If our Lord may decide the point, there was reason, as well as faith, in her plea. That there are heathen in England is a melancholy truth; and it will be equally true, when Christ shall come to judge the world, as it is at this day. So that, if we wait their conversion, the heathen abroad will never be the better for our love. But, it should be remembered, that our European heathen perish by the abuse of that knowledge, for the lack of which other heathen are undone. I add, that the ministers, who go abroad, so far from being felt as a loss at home, will be the means of doing more good among us, than if they had continued in England. For foreign Missions will have the same influence on religion, as foreign commerce has upon agriculture and manufactures. As Christianity prevails abroad, so it will flourish at home. Thus, what is alleged against Missions is a substantial argument for engaging in them.

Others object, *I know not that God's time for the conversion of the heathen be yet come. When St. Paul would have gone into Asia, he was inhibited by the Spirit; and if St. Paul was mistaken in such a point, well may we be so also.*—I answer, if my objector means to prove any thing, he should advance a step farther, and say, *I know that God's time is not come; and because St. Paul was forbidden in the course of his journey to preach the Gospel in Asia before he had visited Macedonia and Greece, (which were riper for receiving the gospel,) therefore, Christian ministers must not follow the Apostle's example, lest, peradventure, they should act under the inhibitions of the Spirit.*—But is *I don't know*, in the lips of any man to be opposed to the authoritative command of Christ, *Go, preach the Gospel to every creature?* And is it come to this, that eighteen hundred years after the death of Christ, and notwithstanding the general opinion of the church, evinced by her engaging more or less in Missions from that time to this, that we are in doubt about our Master's will on a subject, which involves the salvation of so large a part of mankind? If this be the case, how are we to know God's will? What must the Majesty of heaven do to satisfy our unreasonable

spirits? *An evil and adulterous generation seek for signs.* Our scruples stamp our character. St. Paul's inhibition proves the very point I contend for—that we should act under the warrant of a general commission. St. Paul did so. As a man of sense he made use of his reason. He had undoubtedly specious reasons for thinking of going first into Asia; but God, who saw farther than he did, ordered him to take another route: and, after he had fulfilled that ministry, he resumed his design to go into Asia, and spent a considerable time there; his labors being accompanied with the same success, which attended him in other parts. We read of none of the Apostles looking for *particular* intimations of the Divine will to direct their labors. Sometimes they had extraordinary intimations, and they obeyed them; but, in their general course, after prayer and serious deliberation, they did what appeared to them the most adviseable. Lastly, I ask, why are we, in religion, to contravene every principle of common sense, upon which we act in all other things? Let us do our duty, and cease to move the councils of Heaven for the knowledge of what the Almighty is determined to conceal. Were St. Paul on earth, and an angel from

heaven were to preach the doctrine contained in the objection, I am confident, the apostle would strip him of his luminous apparel, and lay his doctrine under an anathema, in all the churches. An objection, similar to the one I have just answered, is urged in the following form.—*It appears that the order of events we are taught to expect from the prophecies is, first, the destruction of the Roman Antichrist, then the conversion of the Jews, and, last of all, the fulness of the Gentiles; in which work, the converted Jews, it is thought, will be the principal instruments. The conclusion is, that the time is not yet come for the conversion of the heathen, and that all our labor to effect it will be lost.* To this reasoning I answer, first, that prophecies, comparatively obscure, should not be put in competition with the obligation of clear and explicit precepts. Secondly, if all be granted, which this objection assumes, it will not follow that we should look for the grand events we hope to see accomplished, in indolence and carelessness. If none but Jewish Christians dare signalize their zeal for truth in the apostolic way, nor are to be honored with apostolic success, much, very much, may yet be done by us, long before we shall see righteousness cov-

ering the earth, as the waters do the face of the deep. How does my objector know, whether the Lord may not make use of the zeal of sincere Christians in spreading his gospel, as one principal means of converting the Jews? And how many millions may there not be brought to God, before the fulness of the Gentiles shall come in? We are told, that our religion shall have a general spread, an universal prevalence in the world, and we are commanded to preach the gospel to every creature: but instead of occupying our talent with faithfulness, we fairly bury it, because it is not ten. Because the time may not yet be come for the grand conversion of mankind, we take it for granted, that the day is not come for the conversion of any of them; and because we do not hope for apostolic success, we determine absolutely to do nothing at all. But shall those servants be pronounced blessed, whom the Lord shall find so doing?

A third objection arises from the difficulty of the undertaking. *Missionaries at this day*, it is said, *have difficulties to struggle with, which are altogether insuperable; nor can men, and money be raised, equal to such extensive undertakings.* I grant, if we put Omnipotence out

of the question, we have little encouragement to engage in this war. But I also insist, that the insuperable difficulties spoken of exist only in our own cowardice. The Jesuits surmounted them all. The Moravians have done the same. And other men, who will imitate their intrepidity, will be equally successful. Nor are the sums of money necessary for these undertakings so great as may be imagined.

When we have proper Missionaries, and have learned to conduct our Missions aright, the expense attending them will be greatly diminished. Were as large a sum as fifty thousand pounds per annum expended in Missions, what a trifle would a single million of money be in the course of twenty years, to be raised among the Christians of England! And while we pay fourteen or fifteen millions annually for the advantage of civil government, what a small offering is fifty thousand pounds to our Immortal Sovereign, for all the blessings of his divine religion! Say that the sum of thirty five thousand pounds bounded our benevolence to our heathen brethren, this would be one million in thirty years. Certainly this money would be incomparably better spent, than the millions consumed in one year's war! In the

last year a subscription of more than twenty thousand pounds was given to the emigrant ministers of the Gallican church; and immense sums are laid out on the support of our poor, every year. I heartily approve of this way of spending our money; but may I not ask, Is the spread of Christ's religion a matter of common charity, that we should part with money for Missions with as much reluctance, as we would part with our blood; and think forty or fifty thousand pounds, which a few gentlemen of fortune can afford to throw away on their pleasures every year, too large a sum to be applied to the first, the greatest, and most obligatory charity under heaven? And yet by the expenditure of the sum I have mentioned might thousands of heathen, every year, be brought from darkness into light, and turned from the power of satan to the service of God.

The want of men is the last thing to be feared. There exists, at this day, in England, a greater number of men who wish for this employment, than can well be imagined. They are to be found among all denominations. Let us but inquire after them, and they will appear. But so long as Missions are discouraged and vilified, few of them will brand themselves for

enthusiasts, by expressing great forwardness, and becoming *candidates* for them.

It will still be objected that, *Facts do not justify these sanguine hopes; for no fruit has yet been derived from Missions, worth the money, and toil, and valuable lives, which have been expended on them; and which might have been applied to better purpose in Europe.* I answer, the facts alluded to, prove nothing, but that Missions have been very improperly conducted; and, that if they are not taken up with more spirit, they are by no means likely to answer their end. But, I insist, that the fruit with which they have been attended, proves undeniably, what *may be done*, when we exert ourselves as we ought to do. I insist, farther, that those Missions, though unproductive, are very justifiable, and have answered valuable purposes. They are justifiable; for the men who have acted in them have done their duty, respected their consciences, felt for humanity, proved their faith, asserted the honor of their religion, and glorified the veracity, faithfulness, and power of God. It shall not avail, that the world brands their lives with madness, and esteems their deaths without honor. Wisdom will justify her children. They have been

wise, inasmuch as they have been faithful; for there is no man, who hath left father or mother, or house or lands, or friends or country, for the sake of Christ, who shall not receive an hundred fold in the kingdom of God. They have also answered valuable ends. They will justify the ways of God to men, in the day of final account, and serve to illustrate his mysterious providence. They will condemn the christian world of unbelief. They will have given a great example to us, as having chosen affliction, not with the people of God, but with poor heathen, in preference to all the riches and honors of Egypt. When Christendom lay asleep, they alone heard the sound of arms, and joined the blessed Captain of their salvation on the plains of Hindostan, and in the frosts and snows of Greenland and Labrador. Like Abraham they went forth into a far country; and though the accomplishment of the promise has not been unto them, yet, like that venerable patriarch, they have seen Christ's day and rejoiced. In the veracity of the promises, they have seen his seed numerous as the sands on the sea shore, and resplendent as the stars of heaven. They have obtained a good report through faith, and their bones, like those of

Jacob and Joseph, have taken possession of the land of our inheritance. They rest in glorious hope; and though no proud mausoleum of theirs attracts the eye of man, prone to gaze with false wonder on earthly pageants, yet angels in amicable converse will point out each hallowed spot, and read the general epitaph—*These were men of whom the world was not worthy!* They plead the cause of Christ with us, nor shall they *always* plead in vain. Their voices shall be heard, and all Europe shall obey their call. They are the forerunners of the armies of Immanuel, and their labors the welcome drops, which promise plenteous rain. Until this is brought to pass, they have the honor to keep alive the spirit of Missions; and will claim a large share in the victories of those, who shall come after them.

Some pious men can indulge no hope of success in Missions, *while the wickedness of Europeans operates to prejudice the heathen against the gospel.* We lament the fatal operation of prejudices, which arise from that quarter, but think they are pressed beyond all bounds of truth. No people were more prejudiced against Christianity, nor had more dreadful cause to be so, than the poor Indians of California and Pa-

raguay; but their prejudices yielded to the force of reason, and the persevering benevolence of the Jesuits. Truth is great and will prevail. No men are so brutish as not to be able to distinguish between a friend and an enemy; and fierce lions have been subdued by the blandishments of gentle, human kindness. Beyond all this we must look to the blessing of the God we serve, and the almighty grace of our Lord Jesus Christ. To hope the best is pious and wise.

Many moralists, who, though bred up in the common forms and principles of Christianity, know not how to value their religion, object,—*The death of Christ was a common sacrifice; his good spirit is given to all men; and if the heathen obey the admonitions of the Spirit, they will be accepted through the merits of the Redeemer's death. Why not, then, leave them to their equitable Judge, who, having given them but one talent, will not require from them the improvement of ten.* God will certainly judge them equitably, and will not expect to reap what he has not sown. We grant also, that a heathen may be saved without an explicit revelation of the gospel, though not without sanctification of the Spirit and the sprinkling of the blood of Jesus. But this does not prove, that the gos-

pel is not an inestimable gift; or that it is not our duty to carry it to them. Farther, I answer question with question; and ask, if a man in England may be saved, though he cannot read his bible, what need is there of his being able to read it? If simple reading be sufficient, what need is there of a liberal education? If a man may live on bread and water, what need of a profusion of meats and drinks? If the blind may travel from one part of the kingdom to another, by the humble helps of his dog and staff, what can there be desirable in vision, and all the accommodations of inns, carriages, and good roads? Not to press my objector with a hundred more such questions, I affirm, that Christianity gives a perfection to man, which sets him almost on a level with angels; and, that the spiritual knowledge and piety of a Confucius or a Socrates, is no more to be compared with the attainments of the meanest child of God under the dispensation of Christ, than the knowledge of a Hottentot is to be weighed against the cultivated reason of a Newton.

The last objection I shall notice, is of a more unequivocal nature than all the rest. *Missionaries are a disgrace to any nation. Their attempts are highly dangerous; for should they*

succeed in introducing Christianity into the East and West Indies, it would produce revolt in our Colonies, and subvert the British empire in Hindostan. This objection has in substance been urged in a British Parliament, in the West India Islands, and in the debates of the India Directors. I confess, I know not how to meet it in the way of argument. The men who make it are as unfit judges of Christianity, as the blind are of colors; and are as much disposed to receive conviction from reasoning, as rocks are disposed to weep over human miseries. As the servant of the Lord, however, I shall be told, I must be meek. Be it so. The objection is either true or false. If it be true,—if the doctrine of Christ does really tend to produce revolt, and to subvert empires, let us open our arms to French atheism. Let us renounce this religion of blood, which curses the world with everlasting disorders and contentions; and rejoice that we have lived to a day, when the endless whirl of elements and atoms has produced such noble discoveries. Let us deify the fiend Marat; and let us tell all our worthy countrymen, who pick pockets, cut throats, and delight in such ingenuous arts, that they may dismiss all fears of vengeance from the crucifi-

ed man of Nazareth.——But Christianity never did produce revolt and subversion of empires. It has *no tendency* to produce these dreadful consequences. If indeed it were proposed to send forth booted apostles, to convert the nations by fire and sword, the objection would assume the color of truth, *and only the color of truth;* for no unprejudiced man, who ever read the gospel, would dignify such Missionaries with the epithet of *Christian*. If on the other hand the objection be false, it can merit no answer but that of indignant silence.

Should it be said, these apprehensions do not originate in any tendency, which the religion of Christ is supposed to have, to produce these effects, but in the accidental abuse to which it is liable from the ignorant zeal of Missionaries, the implacable resentment of slaves, and the bigoted superstition of the inhabitants of India, which would render them jealous of innovations in their religion, a satisfactory answer may be given on all these heads. Missionaries can promise themselves no advantage from exciting revolt from the government, which protects them. None but good men will engage in Missions, and they must abhor every doctrine, which disturbs the peace of society. But a small share

of common sense, and of acquaintance with their bibles, will teach them the necessity of enforcing on their converts, that salutary doctrine, which St. Paul taught to the numerous slaves of the Roman empire—*Let as many servants, as are under the yoke, count their own masters worthy of all honor, that the name of God and his doctrine be not blasphemed.* Had the Apostle preached other doctrine, he would have armed one half of the world against the other, and excited insurrections and massacres throughout the empire, in which the slaves were nearly as numerous as the freemen. But, if any Missionary be blind to this wholesome doctrine of the scripture, and if he be deaf to the consequences of preaching otherwise, which he will not fail to hear from every quarter, let the laws claim the penalty of his rashness. We will not exclaim, that religion is violated by his punishment; and we expect in return, that the doctrine of God be not blasphemed, and sober minded Missionaries vilified, for the dangerous folly of a few hot headed men.

I have not heard, that any bad consequences have arisen in our Colonies from the labors of the Moravian and Methodist Missionaries; and I am in hopes, that the fears of my West Indian

countrymen are now pretty well calmed on that head. They now begin to feel the advantage of their ministry, and invite them to labor among their slaves. When once these poor creatures are made real Christians, they almost forget that they are slaves. They bless God for that afflictive providence, which tore them from their native land, and all the charities of life, since it has placed them in circumstances favorable to the knowledge of Christ, and the salvation of their immortal souls. The awful prohibitions of Christianity not only wrest the dagger from their hands, but deprive them of the inclination to use it. Instead of execrating their enemies, the love of Christ compels them to bless and pray for them. Such are the effects, with many others highly beneficial, which flow naturally and necessarily, from the introduction of genuine Christianity into our colonies.

What has been said of the influence of religion in the West Indies will equally apply to the British empire in India. We grant jealousies may possibly be excited among the natives by the introduction of Christianity, especially among Mahomedans, whose religion considers it as meritorious to make war on all unbelievers. But, when I reflect on the gene-

ral character of the natives of Hindostan, I can not believe any insurrections on that account very probable. If the British power there should suffer something in the attempt, the success of the attempt must give it a stability, which it has not yet felt. And if the ambition and avarice of the India Company do not one day ruin their affairs, there is no reason to fear that the God, at whose command empires rise and fall, will overturn their empire for the damnable crimes of countenancing truth, piety, and benevolence. If India directors are too far gone in earthly policy to attend to these reasonings, we need not their services. In Calcutta we dare assert the liberties of Englishmen, and the right of Christ's servants to preach the gospel to every creature. If those liberties are refused, and that right is laughed at, I hope the East will soon be filled with Missionaries, who dare suffer any thing, which the governors of India dare inflict; and who, under the fiercest fire of persecution, shall spread, on every side, the light of the glory of God, in the face of Christ Jesus.

Having run over this string of objections, and, as I hope, given them a satisfactory answer, I beg leave for a moment to call your attention to

a consideration not irrelevant to the subject of Missions. Is nothing to be done for the millions who groan under the iron rod of antichrist? Will it be a sufficient reason for protestant ministers to give to Jesus Christ, for not declaring the truth of the gospel in Italy, Spain, and Portugal, that there are inquisitions in those countries, and that our lives must be the forfeiture of doing our duty? Would not the ministers of the gospel, in the early ages, have blushed at such a plea? What is become of the zeal, which actuated our forefathers at the Reformation? Italy abounds with materialists and atheists. Even in Spain and Portugal, the gloomiest regions of hateful superstition, there is reason to believe, that many thousands would give a hearty reception to the protestant doctrine. Rome is now defended by British valor. Her ministers, who, in their turn, fall under the edge of that sword, which they once wielded until it was drunk with protestant blood, may have learned moderation from their sufferings. Fostered in the benevolent bosoms of English protestants; witnessing a serious regard to religion in this country, which they could hardly believe existed among us; and observing the fraternal love which unites us, and is the happy conse-

quence of mutual toleration; may we not hope that this is a favorable time for discussing, with candor and benevolence, the grand truths in dispute between the Roman and Protestant communions? Christendom is now weary of the papal yoke. It has been too long mistaken by many for the easy yoke of Jesus; and while they revolt from Rome, they, at the same time, renounce allegiance to God and his Christ. Are no means then to be used to remedy these dreadful evils, but that of the exterminating sword? Surely, much may be expected from rational controversy. Our books may be circulated through Europe, and they will convey the best antidote to those poisonous publications, whereby French atheists are overturning religion, morals, and government in the world. The reasons, which vindicate the propriety of exhorting you to undertake Missions among the heathen, will evince the necessity of doing the same among the catholics and the followers of Mahomet. And may we not believe, that God will take it well at our hands, before his judgments wholly overwhelm Babylon, if we give a loud and affectionate call to all who fear God in any degree, among her sons, to flee from

the evil to come, and to relinquish her communion, before she sinks into avenging fire?

Earnestly beseeching the God of all mercy, to give us, in all these respects, and in every thing else which involves our duty and faithfulness, as stewards of the mysteries of Christ, an honest and enlightened judgment,

I remain, reverend brethren,
Your affectionate, humble servant,
M. H.

LETTER VIII.

Fathers and Brethren,

In a former letter, I endeavored to excite your zeal by setting before you the example of the Apostles. In the present letter, I shall attempt to call forth the sentiments of shame, indignation, and self contempt, by reminding you of the conduct of the children of this world, whom our Lord pronounces wiser in their generation than the children of light.

Their superior wisdom is seen in the agreement of their principles and practices; in the fitness of the means they employ to the ends they would accomplish; in the boldness and comprehension of their plans; and in the policy, energy, and perseverance, with which they effect their purposes. Nor is this to be wondered at. They are *children of the world.* They live in their own element, and breathe a congenial air. Familiarly conversant with the objects around them, they tread a beaten path and animate each other by their numbers and

their shouts. Their principles originate in their nature, are strengthened by early habits, sharpened by education, and receive their perfection from that grand science, the knowledge of life, in which they find the major part of all ranks approving, avowing, vindicating, applauding, and acting upon principles similar to their own. They discover their leading interest with instinctive sagacity, and hunt down their prey with the fierceness of the lion, or the crafty doublings of the fox.

With the children of light, who dwell in the midst of darkness, it is far otherwise. Their principles, spirit, and manners, have little affinity with those of the world; and they are naturally despised, hated, and ridiculed by her children. As strangers, they traverse an unknown country; as pilgrims, they enjoy few accommodations; and as soldiers, they tread on hostile ground, and fight their way with difficulty. Too often, discouraged by the severity of their warfare, and the tediousness of their exile, they wish for the wings of the dove, that they might flee away, and be at rest. With implacable resentments the God of this world and his armies pursue them, as the fugitives of his kingdom; and, what is worst of all, they

carry in their own breasts traitors, who would persuade them to return from the fatigues of the wilderness to the flesh pots of Egypt. Their old man struggles against the new one, inveterate habits recur, and the stubborn principles of earthly policy, at one time, resist the wisdom which cometh from above, and at another, modify and accommodate it to the interests of the flesh. Hence religion sits awkwardly upon us. Hence our purposes are broken off, postponed, or executed with a timidity and supineness, which deprive them of half their effect, and indicate that they possess but half our hearts.

But, if the children of this world often seduce us to evil, they also afford us many admirable lessons how to do well. In the present case, we may learn much from them; and from the monarch to the peasant their conduct in their respective stations, will shame the cowardice and inactivity of the ministers of Christ.

Let us first cast our eyes on the mass of men, soldiers, sailors, laborers, and low mechanics, who are called plebeians, the vulgar, the rabble, the herd. These poor men toil to extreme lassitude, allay the cravings of hunger with coarse and scanty diet, shun neither hardship nor danger in their occupations, accelerate the

approach of age and decrepitude, and have their feelings tortured with the insolence of command, and the varied scenes of domestic distress attendant on poverty. Thousands of them are continually crushed in mines, burnt in furnaces, immerged in waters, poisoned, slaughtered, wracked to death with rheumatism, or pine away in consumption. Ten thousand fatal casualties are daily hurrying them into eternity. Yet they do not complain, but are content and cheerful. With manly firmness, they support the load of life, and calmly tread the path, which conducts them to their end. For six pence a day, the soldier exposes his life; and when the ball penetrates his chest, or his vitals palpitate on the point of the bayonet, beguiles his anguish with the thought, that he falls on the bed of honor, and dies in the defence of his country. For a trifling stipend the mariner encounters all the dangers of the deep, and braves a war of elements. Amid thick darkness, loud thunder, livid lightning and deluging rains, he mans the rocking yards, climbs the reeling mast, or toils at the laborious pump. Faithful to his shipmates, and obedient to the master, he declines no service, but courageously keeps death at bay until he sinks beneath a

mountain of waters. All this do these poor men risk and suffer, strange to tell, without one christian principle to support the soul; while we, under all the sanctions of religion, boasting patrician minds, enlarged with science, and superior to vulgar flights, *dare not* imitate their hardihood. A morsel of bread which is all they seek, and all they gain, weighs heavier on the balance, than the love of Christ, the glory of God, the salvation of men, the authority of scripture, the sense of right, the principle of honor, and all the praise and glory of an immortal crown! Well might our Lord exhort us to *labor* for the bread that perisheth not, and to *agonize* to enter in at the strait gate!

Consider next the officers of the army and navy. They are born as well, educated as delicately, and have as large share of the good things of this world as the ministers of the gospel. They are refined in their ideas, often effeminate in their manners, and in their persons, not more robust than ourselves. But when their country calls for their swords, they come forth with a commendable gallantry; and, without the hardy habits of the private, go through the same fatigues, and confront the same perils. Not content with meeting dangers they cannot

shun, the principle of honor, and the hope of preferment, push them on to seek occasions of distinction by achievements of heroism. Nevertheless, they have parents, wives, and children, as we have, who depend for a maintenance on the lives of which they are so prodigal.

But how do the officers of the armies of Christ conduct themselves? Little better, I am sorry to say, than an undisciplined militia, who have covenanted to fight only *pro aris et focis*; and who are encouraged to put on a red coat and parade in military pomp, because they flatter themselves they shall never be brought to push a bayonet. To see us exercise at home might give a high idea of our courage and prowess, if it were not too well understood, that we had an invincible dislike to hard blows and long marches. [redacted]! what flowing eloquence, what strength of reasoning, what animated declamation, do we hear from our pulpits! What potent demonstrations of the truths of Christianity, what confutations of infidelity, what accurate investigation of moral duties, what vehement recommendation of Christian graces, employ the press! And who would not think, that among the many, who write and speak such things, a tolerable number might be

found to propagate, in foreign parts, a religion of which we are so proud at home? Alas! while we have soft pulpits and well-dressed congregations, snug livings and quiet cures, good food and decent clothes, and may relieve the dry study of the Apostles and Prophets, by wantoning in the circle of ancient and modern science, we manœuvre to admiration. But to abjure all science, except that of the gospel; to compass sea and land for the love of Christ; to prostitute our eloquence by stammering in a barbarous tongue; to exchange our polished friends for savage associates; to break our constitution with hardships in a sickly clime; and to put off the fine gentleman, that we may put on the rough garb of Christ's soldiers,—are things hardly mentioned, and never taught in our colleges and universities.

What a pity it is, reverend brethren, that men like us, so gentle and pacific, so averse to the alarms of war, so unambitious of martyrdom, and so enamoured of the sciences, should have enlisted under the banners of a Prince, who affected to be neither philosopher, grammarian, nor rhetorician; who suffered so much in his own person as to be willing to allow small intervals of repose to his followers; who in-

stead of putting pens into our hands, lays crosses on our backs; and who, instead of deceiving us with fair speeches, and alluring hopes of secular emoluments, declares unceremoniously, that if any man will not deny himself and follow him, although it be to certain death, he is unworthy of him!—Would to God this were a subject in which there was no place for these biting ironies. But I am sick at heart. I blush for myself and the honor of my corps, and must write what I feel. Shall the principle of honor, and the hope of slow, petty, precarious preferment, advance the children of this world to the rank of heroes, while the certain, glorious preferments held out to us by the Son of God have no power to move us, but are trodden under foot, as though they were husks, or we were swine?

Advance next, ye sons of learning, arts, experiments, and try upon us lagging racers, the powers of your manly eloquence, and the evidence of your demonstrations. In the present century, geography and astronomy have received great improvements, at considerable expense, by long, hazardous voyages, travels full of fatigue and peril, and painful observations taken in the Arctic Circle, on the summits of the An-

des, and in the islands of the South Seas. By these undertakings the names of Cooke, Wallis, Banks, Ledyard, Haughton, Maupertius, and others, have been rescued from oblivion, and will be handed down to posterity, together with the names of the great kings, whose commands they executed, as long as the records of science shall subsist. But are observations of the transit of Venus, the mensuration of a degree of longitude, the solving the problem of a southern continent, objects of such magnitude? Will they exonerate the princes who commanded, or the men who performed their commands, from the imputation of idle curiosity, unjustifiable temerity, and a waste of treasure and of blood? If they do, and if He who made man in his own image, and redeemed him by the death of his own Son, be able to appreciate the value of an immortal soul, are there not inducements to draw the ministers of Christ to Africa, Asia, and the South Seas, infinitely more worthy of a noble mind, than the acquisition of wealth or the improvement of science? Shall religion refuse to follow, where the love of science leads? Or, have the ambassadors of God less affiance on his protection than the naturalist, who explores the dangerous chasms and tremendous crater of

a volcano? O God of the Christians, suffer it no longer! If the great and strong decline the conflict, let the base and weak again show the world, that thy Majesty condescends to employ the meanest instruments, and that thy religion prevails, not by the wisdom of man, but by the powers of thy Spirit, O Lord!

The mighty acts of Commerce should not be forgotten. What has she not effected? She navigates every sea, levels mountains, traverses the deserts, and throughout the world changes the whole face of nature. She rules the senate, controls the field, and dispenses peace or war as she pleases. She asserts universal empire, and calling the nations, peoples, and languages to the plains of Dura, commands them to fall down and worship the golden image she has set up.

From the time that Columbus led the way to a new world, and De Gama, skirting the coast of Africa, penetrated to the Indian Ocean, and the treasures of the East, how amiable, how uncorrupt, how sweetened with human kindness, how marked with every character of our religion, how beneath all praise and recompence, except such as God can give, has been the conduct of the merchants of Portugal, Spain,

Holland, France, and England! From that blessed æra, with what a mighty tide has their benevolence rolled to the American, the African, and the Asian shores! What islands has it not peopled? What barbarous country has it not civilized! What arts and laws acknowledge not its creating power and fostering care! What emancipated slave does not extend to heaven his unfettered arm, and bear testimony to it! ! !

All hail, christian Europe! All hail, ye her sceptered rulers, defenders of the faith, most faithful, most catholic, most christian kings! ye nobles, and ye mitred bishops of her realms, Ye princely traders, and ye legal seers! Ye leaders of her hosts by land and sea, who rule the storm of war, and bid her battles bleed! Others have done well! but thou, CHRISTIAN EUROPE, excellest them all! The Greek, Roman, Saracen, Turkman, Tarter sword, has thinned the nations; but thou, great in arts and arms, queen of the earth, and sacred mother of Christians hast every where planted the olive and embraced thy species with maternal arms! The spirits of the Incas, Montezumas, Asian Rajahs, Indian Chiefs, African Princes, Kings of Achin and of Ormus, and the myriads of

their *murdered* subjects, watch over thy peace, and make intercession for thy prosperity before God! Thy laurelled soldiery, thy triumphant fleets, and the numerous carriers of thy trade, return to thy blessed kingdoms less richly freaught with gold and costly merchandize, than laden deep with benediction, and the grateful acclamations of the tribes of man! Exult, ye martyrs, in sons who thus perpetuate your fame! Rejoice, apostles, in these peaceful, righteous trophies of the cross! And Thou, Father of all, contemplate these fair——Forgive, God of all mercy, forgive the presumption of this address! Forever, if it be possible, forever let these abhorred acts be blotted from the memorial of thy holiness. But if the earth, bathed with gore, and fattened with human carcasses, cries loudly for vengeance, and if the sacrifice of thy immaculate Son may not be prostituted to varnish crimes, and to shield the murderer and spoiler from thy thunder, grant, that in that day, when thou makest inquisition for blood, I may not be found guilty of silence, where I ought to have spoken, or be criminated for burying the talent which ought to have been employed in consoling the mourner, wiping away the tear from his eye, and alleviating the

galling weight of his chain, by declaring to the captive the glorious liberty of the children of God, and opening to his ravished soul some prospects of a better country, where no Christians thirst for gold, where the wicked cease from troubling, and the weary are at rest!

Do you also, reverend brethren, forgive the transports of my feeble mind. But the transactions I allude to, exceed so far any exertions I have been able to discover in the frozen regions of the church, that I was siezed with the madness of the multitude, and could not resist the temptation of bowing my knee, and worshipping at the united altars of Commerce and Rapine. Your sober minds will reason where I have only felt; but permit me to hope, that to your reasonings you will associate a portion of my feelings, and you will then have such an application of the subject as I could wish.

A few otter skins at Nootka Sound, soon excited the spirit of adventure in Europe, and not long after the English and Spaniards were going to cut each other's throats about them. This, it seems, was perfectly consonant to right reason. Nobody suspected the nations were mad. And is there a man among all the ministers of Christ, who will treat me as mad, for

soliciting my brethren in the gospel ministry, to propagate religion with as much zeal as the men of the world trade and fight for otter skins? God forbid!

Thus reviewing all ranks, and orders of men, we see that the children of this world are wiser, bolder, and more successful in their generation, than the children of light. Earnestly beseeching the Lord to give you all to feel how strongly they reproach us,

I remain, reverend brethren,

Your affectionate brother,

M. H.

LETTER IX.

Fathers and Brethren,

HAVING traced the general outline of what I have to offer on Missions, I leave it to be filled up by your private meditations, or by some abler artist, who may be excited to present you with a finished piece on this interesting subject. But I cannot persuade myself to lay aside my pen, without again addressing to you the word of exhortation, and when so many are forward in calling you into the field of political or polemic discussion, certainly I may be bold in provoking you to love of the most disinterested kind, and to those good works, which are the most acceptable to God, as they originate in the purest principles.

In the Rev. Mr. Carey's publication on this subject, I was struck with the following passage, which I shall request permission to lay before you.—"A Christian minister is a person, who, in a peculiar sense, is *not his own*; he is the servant of God; and therefore ought

to be wholly devoted to him. By entering on that sacred office, he solemnly undertakes to be always engaged, as much as possible, in the Lord's work, and not to choose his own pleasure or employment, or pursue the ministry as a thing, which is to serve his own ends, or interests, or as a kind of *bye work*. He engages to go where God pleases, and to do, or endure what He sees fit to command, in the exercise of his function. He virtually bids farewell to friends, pleasures, and comforts, and stands in readiness to endure the greatest sufferings in the work of his Lord and Master. It is inconsistent with ministers to please themselves with the thoughts of a numerous auditory, cordial friends, a civilized country, legal protection, affluence, splendor, or even a competency. The slights and hatred of men, false friends, gloomy prisons and tortures, the society of barbarians of uncouth speech, miserable accommodations in wretched wildernesses, hunger and thirst, nakedness, weariness, and painfulness, hard work and little worldly encouragement, should rather be the objects of their expectation. Thus the Apostles acted in the primitive times, and endured hardness as good soldiers of Jesus Christ; and though we, who live in a civilized country, where Chris-

tianity is protected by law, are not called to suffer these things while we continue here; yet, I question, whether all are justified in staying here, while so many are perishing without the means of grace in other lands. Sure I am that it is entirely contrary to the spirit of the gospel, for its ministers to be actuated by interested motives. On the contrary, their commission is a sufficient call for them to venture all, and like the first Christians, go every where preaching the gospel."

These, reverend brethren, are sentiments worthy of our character as the *servants of God*. Rejected by mercenary essayists and fashionable declaimers, they find acceptance with you, and are cherished in your breasts; but, alas! how negligent are we in giving these principles their proper culture! *Principles*, did I call them?—To what a dilemma am I reduced! Shall I wound you, or wrong the truth? Better far, if it be so, to offend men than God. No, brethren, I dare not call them *principles*, otherwise than as they are principles of a speculative, sublime theory, which few of us care to practise. In the closet we sometimes meditate upon them with delight; in the pulpit we enforce them with energy; but how soon, how

very men, do we go away, and forget what manner of men we are?

"Who is he," said the beloved disciple, "that overcometh the world, but he that believeth that Jesus is the Son of God?" Alas! of the thousands of Israel, whether ministers or their flocks, how few are they whose religion will bear this test? Where are the holy, happy spirits, who have *overcome* the world, and, by a truly glorious victory, cast contempt on Macedon and Rome? Where are the men, whose conversation is so in heaven, who so behold the glory of God, as to be raised above the interests, the hopes, the fears, the pomps and vanities of our petty system? O how very few there are, to whom we can point with our finger and say, that man is truly apostolic! The great majority of such as, in the judgment of charity, may be deemed *sincere* Christians, are, nevertheless, in a feeble, infantile, unsettled state, halting often, sometimes stumbling, grieving their friends and affording triumph to their enemies. Notwithstanding the revival of religion, which has taken place in England, in the last fifty years, what littleness of faith, what coldness of love is there among us? While we compare ourselves among ourselves,

we are all disposed to assume praise; but, when we place ourselves in the light of God's countenance, with what difficulty do we endure the divine splendor? What doubts, what fears, too often repel our confidence, confound our spirits, stop our mouths, and prevent the delightful accents of Abba Father, which can alone gladden our hearts?

When I consider the state of things among us, I wonder that infidels have not thought it worth their while to follow, more generally, in the track of Mandeville, and, relinquishing the attacks upon the doctrine and evidences of Christianity, directed their malice to a more vulnerable part, and stabbed our Saviour through the persons of his followers. Where truth and brotherly kindness find so much to censure and lament, what havoc might we not expect from ignorance, falsehood, and malignity? This indeed appears to have been the mode of attack adopted by Voltaire and other pestiferous spirits on the continent. They have prevailed. The religion of Jesus is proscribed, his sabbaths are changed, his cross trampled upon, and his mediation despised. But could Voltaire and his nefarious colleagues work such wonders? God forbid! The priests,

the priests betrayed their God and their religion. Their bigotry, superstition, secular and spiritual wickedness, have made their flocks infidels and atheists, and a holy, righteous God, has delivered them over to be destroyed and plundered, by the miserable men whom they have provoked to madness, and caused to blaspheme that venerable name by which they were called. May we see the rod, and learn instruction from their fall! May we be jealous of our ministry, and compel men to respect it, by so making the light of our holy conversation to shine before them, that they may see our good works, and glorify our Father who is in heaven. The ministry has long fallen under great contempt among us, and the laity too generally consider us as mere secular men, who declaim for pay, and with vile grimace, one day out of seven, hold forth a language, which, if true, condemns ourselves, as much as those who hear us. Instead of blaming them, let us reform ourselves. Instead of talking of the dignity of our character, let us learn to feel and support it. Let us shew them that we despise money, are superior to popularity, and have renounced all meddling with what is foreign to our calling. Let us mark the example of St. Paul, "Giving," as he

says, "no offence in any thing that the ministry be not blamed; but in all things approving ourselves as the ministers of God, in much patience, in afflictions, in necessities, in distresses, in stripes, in imprisonments, in tumults, in labors, in watchings, in fastings, by pureness, by knowledge, by long suffering, by kindness, by the Holy Ghost, by love unfeigned, by the word of truth, by the power of God, by the armour of righteousness on the right hand and on the left, by honor and dishonor, by evil report and good report; as deceivers, and yet true; as unknown, and yet well known; as dying, and behold we live; as chastened, and not killed; as sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things."

Let us do this, and the ministry will hold up its head. And should it be thought, that the circumstances of our living in a christian country, and enjoying the protection of equal laws, dispense with our exhibiting some of our ministry, which the apostle enumerates, I beg leave to observe, that, as a mere nominal Christianity in our countrymen will never shield us from contempt, hatred, reproach, persecution, as far as the laws of the land will permit, in the faithful

discharge of our ministry, so the possession and exercise of fervent and expansive charity, both to the evil and the good, would necessarily make us symbolize with the apostles in labors, watchings, fastings, affliction, necessities, and distresses of various kinds. An attempt to do much good is the sure way to suffer much evil. Provided we will let the world go on as it pleases, and see our fellow creatures posting to perdition without any, or with only feeble attempts to save them, they will leave us alone, and perhaps speak well of us; but let us throw ourselves in their way, let us attempt to stem the torrent, and we shall find religion will receive little better treatment at this day, than it did eighteen hundred years ago. Our meeting with so little persecution for righteousness' sake, is one demonstration, that our religion does not over much gall the devil and his children. For he and they will certainly fight for their kingdom. But it is worse still, that we seem *studiously to shun* the cross of Christ. How many of us are quitting some situations, and rejecting others, which promise much usefulness, merely because we think our learning and talents thrown away on the poor, or our stipends so small, that we cannot live upon them

like gentlemen, or because our spirits are too high to stoop to owe our maintenance to pious friends; or because we cannot live by faith on the liberality and faithfulness of Christ, and endure the prospect of leaving our widows and orphans to his support? How few of us prefer a poor place to a rich one, and think it a sufficient reason for doing so, that we can be more useful, and more pious, in an humble station.

I flatter myself none of you, brethren, will ask, What has all this to do with Missions? But if you do, I answer, Evidently very much. While we betray this secular spirit, are so very polite, and so much like fine gentlemen, what have we, or what *ought* we to have, to do with Missions? To what can it be ascribed, but to the prevalence of this spirit, and of these manners, that we hardly ever think of them? Are not the heathen, men? Have they not souls to be saved? Dare we avow other ends in our ministry than the salvation of men's souls? Are we not commanded to go and preach the gospel to them? Are there any discouragements, which stop the children of the world in the pursuit of money? And if we loved souls as well as they love money, would discouragements stop us? Are the ministers of the gospel the only men

born with the souls of women? Have we a right to talk of dangers and sufferings, who believe the Son of God was incarnate for our sake, born in a stable, cradled in a manger, lived on alms, had no place where to lay his head, and expired like a malefactor on a cross? Let moralists decline danger and shrink at death; but let not us, who call ourselves emphatically, *gospel ministers*, who rejoice in Christ crucified, who preach remission of sin in his name, and speak of a life hidden with him in God, let us not follow their example; or, if we do, let us candidly confess, that our wavering faith has no firm hold of Him, who is the resurrection and the life. And if the heathen are men, have souls, and the only end of our ministry is the salvation of men's souls; if we are commanded to preach the gospel to them, if we love souls as well as the children of this world love money, if we are not women in the form of men, and if the sufferings of Jesus prohibit all pusillanimous clamors about sufferings and danger, is not our God jealous, does he not require cheerful, uniform obedience, and will He hold us guiltless, if we refuse to obey his pleasure? Say we shall not forfeit heaven, though we all lurk at home like sluggards, yet is there nothing in our souls,

which aspires to heavenly praise and glory? With this littleness of soul shall we not blush to meet the apostles in their Master's joy? Shall we be content to be saved as by fire, when we are called each of us to enter into glory like Elijah in solemn triumph? O where is the Lord God of Elijah! Or where the spirit of him, "who said it becometh me to fulfil *all* righteousness—it is my meat and drink to do the will of Him who sent me, and to finish the work which He has given me to do?"

How long, brethren, shall we rebel against our Lord? How long, like Jonah, shall we attempt to flee from his spirit, and refuse to carry glad tidings of great joy unto all people? Should some sneering infidel take up this publication, what would he say on reading it? What can we expect him to say? I fancy I hear him expressing himself in the following language, "What does this mad fellow mean? Why does he not go to the heathen himself? Or if he did, can he imagine his enthusiastical publications will make others as mad as himself? Let him write forever, our bishops, archdeacons, and other church dignitaries, will not budge an inch. Rectors, vicars, and curates, are well disposed to follow their good example,

and will never be prevailed on to turn spiritual knight-errants. The Dissenters, who charge the Establishment as the elder daughter of Rome, and say her ministers preach only for fat livings, have no more zeal than the men they reprove, to encounter their missionary windmills. Even the Methodists, who consider themselves as the grand Reformers of the day, and vapour about the hardships of their itineracy, love to keep in snug quarters in Old England, or have no stomach to venture farther than our West India Islands, where they live in comfort, and can assume the important name of Missionaries, without experiencing the hardships of the undertaking. The modest, quiet Moravians, are the only people, who seem to believe the apostles and prophets, and who, whether they do much or little, look the hardships of a Mission in the face like men. This fellow had better think of his own preferment, and dream of Missions on a soft bed, than thus proclaim himself a fool by supposing his letters can do good in the world."

Churchmen, Dissenters, Methodists, what will you reply to this reproach? Shall we make a book to confute him? It will be found, I fear, on the trial, that it is easier to make a

hundred books, than to engage one man to prove the sincerity of his love to perishing sinners, by sacrificing himself and his family to their welfare. Here we are differing from each other in various points, and contending hard to shew that our own sect, whatever it is, is lodged in the penetralia of the temple of Truth, and is the foremost in the race for heaven; but when the question is put, Which of you will forsake all, deny himself, take up his cross, and, if God pleases, die for his religion? It presently appears that Churchmen, Dissenters, and Methodists, are more closely united in principle and practice than they are aware of. We all straightway, with one consent, begin to make apologies and to say, I pray have me excused; while some openly cast contempt on the undertaking, and throw out evangelical jokes upon the few who consider Missions in a serious light. Shall Churchmen, Dissenters, and Methodists deny these facts, because there are among each of them a few men whose conduct may be urged as an exception against them? Surely this is disingenuous.

Many of us complain of an antichristian union between church and state, and that religion is fettered, and made, like a child, to walk

in leading strings. We say that religion flourished most when she had to contend with the State, and had no other support, than what she derived from her own native strength. Let this be granted. It was so once, but it is a little problematical, whether it would be so now. "*Tempora mutantur et nos mutamur in illis.*" Are we *apostolic Christians?* Can *we* contend with hunger, thirst, cold, nakedness, perils, and the sword? Can *we* walk without those leading strings? If we can, and if we feel them so galling, so degrading, why do we not do so? Are there not two thirds of the world, where we shall not be insulted by legal protection, or be paid, like secular men, for our labor? Have we not full opportunity of shewing the politicians and great men of Europe, that Christ, his ministers, and people, are able to uphold their religion in the world, without their support, and that we can multiply now, as in the primitive times, like the polypus, when he is cut in pieces? And yet the precise reason why we do not engage in Missions is, because we cannot enjoy that *secular* protection, and those *secular* comforts, which we have in England. To follow the Son of God where he has no place to lay his head, and no other re-

compense to offer us, than the cup he drank of, and the baptism with which he was baptized, is more, I fear, than we are able to do: and until we can do so, it will remain very questionable, whether we can walk without our leading strings.

This appears to be the case so evidently, that those who patronize Missions feel it necessary to secularize them, and to put them, as much as possible, on the same footing as a parochial Cure in Europe. They are afraid of alarming us by shewing the dark side of things, and hardly conceive that there exists among us men, whose spirits dare aspire to an apostolic warfare. Hence it is, that neither they nor we have faith to think of subduing kingdoms; nor are they to be subdued by a few fair weather soldiers, accompanied by delicate women and children, educated in fashionable accomplishments, and accustomed to all the delicacies of life; who are absolutely incapable of exposing themselves to sun, or wind, or rain, or of exercising those charities which were once the ornament and praise of christian matrons. I fear, I fear greatly, that I write to the winds, and that neither christian ministers, nor their wives, have piety enough for this engagement; and

that the Missionaries we are able to send out with the equipage they require for their camp, will do no more towards subduing India to the faith of Christ, than a few effeminate Asiatics, with their Harams and dancing girls, would do in an attempt to bring Great Britain under the yoke of the Mogul.

If there were absolutely none to encourage the attempt, and nothing existing at this day in the form of a Mission, the conduct of the ministers of Christ would be more excusable; but it seems, as if the providence of God had kept alive some sense of duty, and some examples of zeal, both among laity and clergy, to be a testimony against us, and to hold us up to infamy to future generations. What is done, indicates, that we know our duty; and what is left undone, evinces that we have no inclination to do it. We ministers have no reason to complain of the laity. They are willing to give us all encouragement; nay, they *invite* and *solicit* us to engage; and freely offer to do all in their power to make us comfortable; and yet we refuse to stir. I am sorry to say, that this reproach falls more immediately on myself and other *gospel* ministers, in the establishment. The Sierra Leone chaplainship went a begging

pretty far before it fell into the hands of my colleague and myself; and now that we have declined it, it lies neglected, as no man thinks it worth his while to pick it up. For some years great inquiries were made to procure an assistant minister for the Reverend Mr. Johnson, at Port Jackson, and with infinite difficulty, that post is at last filled: but all the inquiries made among *gospel* ministers, for three years past, and, which are still making, after an assistant for the Reverend Mr. Brown, at Calcutta, have hitherto been without effect. Whether this does us honor, I leave the world to judge. I shall however contrast these facts with one from Mr. Spangenberg, a Moravian bishop, who informs us, that when, at Bethlehem in North America, letters were read in the brethren's congregation, stating, that several of their Missionaries had been carried off by sickness in the Island of St. Thomas, in the West Indies, *that very day* seven brethren offered to go and replace them.——This is just what things ought to be, and any Church, which can produce such men, may engage in Missions.

That our brethren of the various denominations of English Dissenters have any cause to rejoice over us in this respect is more than I

except the Reverend Mr. Carey and a friend who accompanies him, I am not informed of any of their ministers who are engaged in Missions. Would to God they would undertake something in this way for Christ, which might provoke us to jealousy!—The Reverend Dr. Coke has of late years done something in this way in our West India Islands, and might have done much more, had the Methodist preachers, *as a body*, given him that unequivocal support, to which his zeal in such a cause should entitle him. Hitherto those Missions may be considered as *his* Missions, rather than those of the Methodists. I am, however, happy to be informed that his brethren begin to enter more heartily into the spirit of Missions, and I flatter myself they will now embark in them with all their soul, and all their strength. But, whether they do it or not, it is infinitely to be desired, that it should be done by some of us: for however we may suppose ourselves entitled to reprove each other about modes of faith and forms of worship, upon this business, I know no man may throw the first stone. And if I take the liberty of speaking so freely, I appeal to God, it is not because I suppose myself entitled to reprove others from any merit of my

own; but because I ingenuously confess my sin, and am willing to come in for a full share of our common shame.

Our conduct in respect of Missions, evinces beyond every thing the low, degraded state of the christian ministry, and the ideas which too generally prevail about it threaten to degrade it still lower. An improper attachment to secular interests and honors, exerts too much of its baleful influence over those whose principles teach them better things; but what consequences may not be expected to flow from the love of money, and the love of praise, when men of the first character and influence in the church avow them, as *allowable motives of ministerial conduct*. Nevertheless, we have lived to hear them so avowed, and to the shame of human nature, but to the exemplification of the scripture declaration, that by wisdom man knew not God, to hear them avowed from the admirable pen of Archdeacon Paley. After adducing other reasons to show that a distinction of orders in the ministry, is most conducive to the general ends of its institution, he concludes as follows —"And lastly, that the same fund produces more effect; both as an allurement to men of talents to enter into the church, and as a stim-

thus to the industry of those who are already in it, when distributed into prizes of different value, than when divided into equal shares."—Paley's Moral Philosophy, vol. ii. p. 323.

God of heaven and earth, what a stab is this to the vitals of thy religion! I appeal to every godly man in England, Whether all the talents, all the learning, and all the virtues of a Paley, can shield the man who avows these sentiments from his contempt? And yet this is the man, who teaches us *morals*—who instructs our young ministers—whose book is honored and applauded in our universities! But who, that adopts these sentiments, will engage in Missions? Alas, the *allurement*, *the stimulus*, *the prizes*, Mr. Paley talks of, may induce men to cultivate their talents, with as much care as he has done, and to write as well as he has written; and they may, perhaps, draw from our ecclesiastical lottery, as rich a prize as he has drawn; but as soon may the carrion crow beget a dove, as they will induce him to conduct himself in the ministry as becometh the gospel of Christ.

Thus it is that we are not ashamed to drive insolent bargains with the Son of God, and tell him we will stoop to assume the contemptible

character of his ambassadors, if he will [illegible] out to us rich and honorable prince to allure men of our talents into the church, and to stimulate our industry when we are in it? Truth, virtue, religion, God and heavenly glory, are no allurements, no stimulus, to our aspiring minds, until they receive the currency of this world, by being attached to the fools-cap of human honor, or to that pernicious metal, which can transform the apostles of satan into the ministers of Christ. Others of us appear ashamed of these Simonical practices, and say, "Lord I will follow thee withersoever thou goest; only show me a little more indulgence than thou hast showed to thyself. Excuse me from watching and agonizing with thee in Gethsemane. I will take up my cross; I only deprecate the being crucified upon it. I am willing to forsake much; but compassionate my weakness, and do not command me to sell all. I will follow thee any where on land; but O, spare me the horrors of a voyage by sea. I will preach for thee among the poorest of my own nation; but do not send me to a strange country. I acknowledge I am a miserable sinner, unworthy to be a door keeper in thy house; nevertheless, my elocution is popular; I am much followed and

applauded. Will it not be more for thy glory for me to stay at home, while any man of inferior talents may go and preach to the heathen? I have heard that they offer human sacrifices in Otaheite, eat men in New Zealand, are absolutely brutish at Port Jackson, and that the scorching sun and heavy rains in Africa are inevitably fatal. O, let the life of thy servant be precious in thy sight! Send me not to untameable barbarians, or to a clime, where I cannot be certain of my life for a day. Besides, the difficulties of these undertakings are insuperable. It is probable I must cultivate the ground for my maintenance, and I have been brought up delicately from a child. Thy Apostles, who were poor fishermen, and never possessed my extensive learning, elegant manners, and genteel notions, were well suited to this rough work; yet even they preached to a civilized people, and, being furnished with miraculous powers, their labors were the more productive; but what shall I do, who have not their advantages, and have my mind so vitiated by false learning, that I cannot stoop to the simplicity of the gospel? Certainly to engage in Missions is to plough on a rock, or to build on the wave. O let me be any thing but a Missionary, for my

soul sinks within me at the mention of it. Nor can I derive any considerations from earth, heaven or hell, to make me willing to die for thy sake. I am not singular in my opinion of Missions, for we are all agreed, clergy and laity, Churchmen and Dissenters, India directors and parliament men, with few exceptions, that they are impracticable; and that, if they were not, yet 'Missionaries would be a disgrace to any nation;' that 'we have no right to interfere in the changing the religion of a foreign country.' They would certainly destroy the slave trade in Africa; and some well informed, respectable directors of the India company are of opinion, that they would 'subvert the British empire in Hindostan,' which they think of far greater consequence than the establishment of thy despised kingdom. A few wretched Pariars might indeed be converted, or rather made hypocrites by Christian charity; but there is nothing in Thee, or thy gospel to influence Chiefs of the noble Casts (whose souls are certainly more valuable than those of the vile Pariars as is a thousand to one) to forsake the religion of their ancestors. Good Lord, what is to be done where every thing thus makes against us? O desist from thy purpose! Thou art the Saviour of all

men, and God is a merciful Father to them all; if it please thee, thou canst save the heathen without the gospel; and if not, *thy will be done.* Nevertheless Lord, if thou wilt force us to cultivate this unpromising field, do not think of sending Missionaries out immediately, but let lay school-masters go to receive the first fire, and teach the little children reading and writing; and then will we go, and enter into their labors; for the experience of ages has taught us, that where the preaching of the gospel makes one Christian, education makes ten. Hence, instead of preaching first to the parents, and then establishing schools for the education of the children, as the Apostles did, (who knew that the sword of the Spirit was of heavenly temper—an instrument, into which the God of glory had wrought all his attributes,—we, having lost the art of using it, and that vigorous arm, which gives it the demonstration of the Spirit and of power) we go to work another way, by educating children first; and many are of opinion, that the best way of enlightening the heathen is by putting the moon in the sun's sphere, and having children to instruct their parents, rather than parents to teach their children.—If Lord, thou wilt seriously weigh all

these things, we flatter ourselves there will be of our way of thinking."

Wild, ludicrous, and even blasphemous, as this soliloquy may be, I am persuaded, it does not contain a sentiment, which is not the genuine effusion of the human heart. I have traced some of them in my own heart, and I have detected others, in the language which has been frequently held to me on Missions. I have only thrown them together, given them a tongue and utterance, and exposed them without disguise, as they walk before God, who searches the heart. If ministers and Christians will not recognise what exists in their hearts, and lives in their lives, I have at least done my duty in setting it before them. If they see themselves in the glass I hold up, I trust, with God's blessing, it may produce salutary effects, call them into action, and enable them to stop the mouth of malevolent reproach; that it may no longer be said the ministers of Christ are, as they have been, for centuries, with comparatively few exceptions, the most *degenerate*, the most *inconsistent*, and most *dastardly* race of men, who ever existed on earth.

Ought we not to have compassion on our brethren, even as God hath compassion on us?

Have we looked into the heart of Jesus Christ, and is it thus we read it? Do we dwell in God and God in us, and can we continue thus cold and obdurate, amidst the everlasting burnings of his love? O let us prove our faith by our works, and show men, who mistake our doctrine, that, in preaching justification by faith, we do not set aside, but establish the moral law! By the songs of angels, who proclaimed peace and love at our Redeemer's birth; by the solemn injunction of Him, who said, "ye are my friends if ye keep my commandments;" by the glorious Pentecost, when every language praised God; by the multitudes, who have washed their robes in the blood of the Lamb; by the acts of the apostles and the sufferings of the martyrs; by the expiring pangs of Jesus, and by those sins of ours, which bruised him and put him to grief; by their remission, if we have indeed tasted that the Lord is gracious; by the fearful end of that servant, who buried his Lord's talent; by the curses and execrations, which rest upon the Christian name; by the rivers of heathen blood, which Christians have shed, and which call for expiation at our hands; "if there be any consolation in Christ, if any comfort of love, if any fellowship of the

Spirit, if any bowels and mercies, I beseech you, honored and beloved brethren, have mercy on the heathen, and so fulfil the joy of your Lord.

And now, brethren, I throw myself at your feet; and ask pardon for every rash and wounding expression, which may have fallen from my pen. Conscious inferiority bows me down, and nothing but a sense of duty and the love of truth could have erected my mind to write with the freedom I have done, and to admonish thus loudly the ministers of Christ, the least of whom I consider as my superior. If I have offended, I beseech you to forgive me, even as God, for Christ's sake, forgiveth you. If I have, in any respect, overstepped the soberness of truth, or violated the meekness of wisdom, I trust I shall find mercy of the Lord, as having done it ignorantly, from a sincere desire to promote his glory, the interests of his religion, the happiness of his people, the salvation of the heathen, and the honor and dignity of his ministering servants. I once more submit to your candid attention, as well as to your judicious correction, the contents of these pages. I promise seriously to review my own obligations to act in the way I recommend to you;

and I flatter myself, that some one will take up the subject, where I have laid it down, and do it that justice, which it cannot receive from my hands.

I have the honor to subscribe myself, with cordial esteem,

Fathers and Brethren,

Your fellow servant in the patience and tribulation of Jesus,

M. H.

THE MISSIONARIES' FAREWELL.

KINDRED, and friends, and native land,
How shall we say Farewell?
How, when our swelling sails expand,
How will our bosoms swell!

Yes, Nature, all thy soft delights,
And tender ties we know.
But love, more strong than death, unites
To Him, that bids us go.

Thus, when our every passion moved,
The gushing tear-drop starts;
The cause of Jesus, more beloved,
Shall glow within our hearts.

The sighs we breathe for precious souls,
Where he is yet unknown,
Might waft us to the distant poles,
Or to the burning zone.

With the warm wish our bosoms swell,
Our glowing powers expand;
Farewell, then, we can say Farewell!
Our friends and native land!

BRIEF SKETCH

OF THE FORMATION OF

MISSIONARY SOCIETIES;

NOTICE OF

MISSIONARY STATIONS,

WITH NAMES OF SOME OF THE MISSIONARIES.

In 1647, the *Society for promoting Christian Knowledge* was incorporated by the British Parliament. This Society in 1809 employed nine Missionaries. Its missionary stations are Tranquebar, Tanjore, Trichinopoly, Cuddalore and Tinnavilly. In 1813 its expenditures were 30,750l. See Christian Obs. vol. xiii. p. 455.

In 1701, the *Society for propagating the Gospel in foreign parts* was instituted by members of the established church. Its stations in 1812 were Newfoundland, Nova Scotia, New Brunswick, Upper and Lower Canada, Cape Breton, and Africa. It employs twenty eight Missionaries, besides those in the Canadas and Africa.

In 1705, Frederick IV., King of Denmark, sent two Missionaries, Ziegenbalg and Plutus-

cho, to Tranquebar. This Mission, assisted by the Society for promoting Christian Knowledge, has been maintained till the present time, by a succession of fifty learned and able Missionaries.

In 1732, the *Moravian Brethren* began their missionary exertions in the Danish West Indies, and have since extended them to other stations. Danish West Indies, 14 stations, Greenland, 3; Lapland, 1; Cape of Good Hope, 2; Surrinam, S. America, 3; Paramaribo, S. America, 1; St. Johns, N. America, 1; Egypt, 1; Jamaica, 3; Esquimaux, 2; Muskingum, 2; Tartary, near the Wolga, 1; Creek Indians, 1; Upper Canada, 1.

In 1811, the Moravians had in all thirty Missionary stations, and employed one hundred and fifty six Missionaries. The annual expenses of this Society exceed 6000l.

In 1746, a Society was formed at Amsterdam in Holland, and undertook the care of the Mission near the Cape of Good Hope.

In 1792, the *Baptist Missionary Society* in England was formed. Its efforts have been attended with success. The following are the stations of this Society, with the number of Missionaries employed in them.

In Serampore and Calcutta, 13 Missionaries; Dinagepore and Sadamahl, 1; Cutwa, 6; Jessore, 7; Goamalta, 1; Digah, 2; Balasore, 1; Agra, 2; Nagpore, 2; Columbo, 1; Patna, 1; Bombay and Surat, 1; Chittagong, 1; Sirdhana, 2; Java, 2; Pandua, 1; Ava, 1; Amboyna, 2; Allahabad, 2.

Versions of Scripture translating or printing at Serampore.

1. Sungskrit.
2. Hindee.
3. Brij Bhasa.
4. Mahratta.
5. Bengalee.
6. Orissa.
7. Telinga.
8. Kurnata.
9. Maldivian.
10. Gujurattee.
11. Balochee.
12. Pushtoo.
13. Punjabee.
14. Kashmeer.
15. Assam.
16. Burman.
17. Pali.
18. Chinese.
19. Khasee.
20. Sindh.
21. Wuch.
22. Nepala.
23. Birkaneera.
24. Oodaypoora.
25. Marwa.
26. Jypoora.
27. Kunkuna.
28. Tamul.
29. Cingalese.
30. Armenian.
31. Malay.
32. Hondostan.
33. Persian.

In November, 1794, ministers of different denominations in Great Britain met, to consult respecting the formation of a Missionary Society.

In January, 1795, they met again and prepared an address to be circulated throughout the kingdom.

In September, 1795, a Society was organized which styled itself *The London Missionary Society*, and whose object is "to spread the knowledge of Christ among the heathen and other unenlightened nations." It was unanimously resolved by the Society to attempt the establishment of Missions at the following stations.—At Otaheite or some other islands in the South Sea. On the coast of Africa. In Tartary by Astracan. At Surat on the Malabar coast. In Bengal on the Coromandel coast. And in the island of Sumatra.

In 1798, this Society established a *Seminary* at Gosport, near Portsmouth in England, for the purpose of training up young men, to become Missionaries. In 1807, the Report of the Directors mentions 18 young men as Students at the Seminary.

In 1809, the Directors in their Report say, "at present there are only five students at the

Seminary, but we expect the number will soon be enlarged."

Expenditures this year, 8,1191. 6s. 4d.

In 1811, the Directors say, "there are now six young men in the Seminary at Gosport." During the last year four students have left it, three of whom, Mr. Thompson, Mr. May, and Mr. Spratt, are now on their way to India; and Mr. Smart, who is just embarking for Canada.

In 1812, expenditures 10,984l. 3s. 9d.

In 1813, the Directors say, "the present number of students at Gosport is nine. Five of them, Mr. Skinner, Mr. Dawson, Mr. Kempton, Mr. Thompson, and Mr. Fyvie are regular students. Mr. Le Brun and Mr. Bellot, (of French extraction), are in part supported by the Society. Mr. Kam and Mr. Bruckner, who previously studied at Berlin and Rotterdam, sojourn at Gosport only until ready to depart for foreign stations.

MISSIONARY STATIONS.

South Africa.

Bethelsdorp, 8 Missionaries; Graaf Reinet, 1; Orange River, 4; Namáquas, 4; Zwellendam, 1; At Cape Town, 3;

India.

Vizagapatam, 5 Missionaries; Ganjam, 2; Madras, 1; Belhary, 2; Megalaudy, 1; Chinsurah, 1;

Ceylon.

Columbo, 1 Missionary; Jaffnapatam, 2; Amlamgoddy, 1;

China.

Canton, 1 Missionary;—Robert Morrison;—William Milne on his way to Canton, to assist in the translation of the Scriptures into the Chinese language.

Malta, 1 Missionary.

West Indies.

Demerary, 2 Missionaries; Tobago, 2; Trinidad, 1.

North America.

Elizabeth Town, Canada, 1; Augusta Town, ditto, 1; Quebec *(pro tempore)*, 1; Newfoundland, 1.

Otaheite, 7 Missionaries.

New South Wales, 3 Missionaries.

Whole number, 53.

In 1814, the Directors say, "there are fifteen students at Gosport, two of whom are preparing for the important stations of Malacca and Surat.

In 1800, the Society for Missions to Africa and the East was instituted. In 1812, at their station near Sierra Leone, they had 140 children under their care; some of whom were children of Chiefs.

The *Church Missionary Society* in England has had a rapid growth. The Committee in their Report, May 1814, say: "it has been like the sudden start of youth into manhood." Its average income for the preceding thirteen years since its formation did not exceed 2000l. per annum: that of its thirteenth year was little more than 3000l.; but the income of its fourteenth year is between 11 and 12,000l.

In June, 1810, *The American Board of Commissioners for Foreign Missions* was instituted. On Feb. 6, 1812, Messrs. Hall, Judson, Newell, Nott and Rice, were ordained in Salem, as Missionaries to the heathen. On the 19th of the same month, Messrs. Judson and Newell, with their wives sailed from Salem, and soon after the other three gentlemen, with Mr. Nott's wife, sailed from Philadelphia, for Calcutta. Messrs. Hall, Newell and Nott, after various trials and vicissitudes, have at length established themselves, and begun their missionary labor at Bombay.

June 21st, 1815, Messrs. Richards, Warren, Bardwell, Meigs and Poor were ordained at Newburyport, as Missionaries to the heathen, all of whom are expecting soon to sail for the island of Ceylon, near Cape Comorin, in the East Indies.

In May, 1814, *The Baptist Board of Foreign Missions for the United States*, was instituted. They now support Mr. Judson and his wife in Rangoon, a large town in the Birman Empire, east of the English possessions in India: and Mr. Rice, who is now visiting various parts of the United States to promote the objects of the Society. On the 25th May, 1815, Mr. Hough was set apart to the service of a Missionary to the Birman Empire.

The sum to be annually paid by the several societies formed before May 1814, amounts to nearly 6000 dollars. Many Societies have been established since.

Many Societies, auxiliary to those above mentioned, have been formed both in England and America.

FIELDS FOR

MISSIONARY LABORS.

[The following Table exhibits, according to the latest authorities, the number of our fellow men, who are involved in Pagan or Mahometan delusion. The estimate, so far as it relates to the eastern continent, is principally taken from Hassel's statistical tables, published at Gottingen in 1809; and which are entitled to much credit.]

PAGANS.

ASIA.

Empire of China.

1.	China Proper - - -	150,000,000
2.	Chinese Tartary - -	3,000,000
3.	Kingdom of Corea - -	1,500,000
4.	Tibet - - - -	12,000,000
5.	Kingdom of Annan - -	10,000,000
6.	Kingdom of Tongkin - -	8,000,000

Hither India.

1.	Hindostan - - - - -	60,000,000
2.	In the other provinces - -	18,000,000

Farther India.

1.	Birman Empire - - -	17,000,000
2.	Siam and Malacca - -	1,000,000
3.	Laos - - - -	3,000,000
4.	Assem, &c. - - -	2,000,000
	Asiatic Russia - -	5,000,000

Asiatic Islands.

1. Japan Isles	15,000,000
2. Ceylon	2,000,000
3. Borneo	5,000,000
4. Sumatra	4,500,000
5. Celebes and Salegar	3,000,000
6. Java	1,000,000
7. The other Islands	5,000,000
Australasia and Polynesia*	300,000
Total in Asia	326,300,000

AFRICA.

1. Nations South of the Barbary States and of Abyssinia†	20,000,000
2. Madagascar (island)	4,000,000
Total in Africa	24,000,000

AMERICA.

South America, the West Indies, and the Spanish Provinces in North America†	10,000,000

UNITED STATES.

1. Indians East of the Mississippi and South of the Ohio.‡

* Morse's Geog. edit. 1812, p. 697.

† Concerning the population of these extensive regions we have nothing but vague conjecture.

‡ The following estimate is principally taken from a Report to the Society for propagating the Gospel among the Indians and others in North America, made in 1814, by Mr. John F. Schermerhorn. The number is given as it was estimated before the late war.

Cherokees	12,395
Chickasaws	3,500
Chactaws	15,000
Creeks	20,000
	50,895
2. East of the Mississippi, between the Ohio and the Lakes,	
Eighteen Tribes	19,220
3. West of the Mississippi, between the Arkansaw and Rio del Norte,	
Thirty four Tribes	53,890
4. Between the Arkansaw and the Missouri,	
Seventeen Tribes	37,825
5. Between the Missouri and the British Provinces,	
Four Tribes	15,900
Total in the United States	177,730
6. Between Louisiana and the Pacific Ocean,	
Thirty eight Tribes†	79,000
7. In the British Provinces,	
Twelve Tribes	35,350
Total No. of Indians in N. America	292,080

† This includes only those mentioned by Lewis and Clark.

MAHOMETANS.

EUROPE.

1. Turkey - - - -	16,000,000
2. Islands in the Archipelago and Mediterranean	1,000,000

ASIA.

1. Turkey - - - -	11,000,000
2. Persia - - - -	22,000,000
3. Arabia - - - -	10,000,000
4. Tartary - - - -	6,000,000
5. Scattered through other parts of Asia & the Asiatic Isles	12,000,000

AFRICA.

1. Egypt - - - -	3,000,000
2. Nubia - - - -	2,500,000
3. Morocco* - - -	14,000,000
4. Algiers - - - -	1,500,000
5. Tunis - - - -	1,000,000
6. Tripoli - - - -	1,000,000
7. In other parts of Africa -	3,000,000
Total number of Mahometans	98,000,000
Total number of Pagans	361,592,080
Total number of Pagans and Mahometans	459,592,080

* According to their Imperial Register.

END.

